GLOSSARY
OF
THE SĀṄKHYAKĀRIKĀ

By

Swami Digambarji
Dr. Mahajot Sahai
Dr. M. L. Gharote

Kaivalyadhama S. M. Y. M. Samiti, Lonavla–410 403.
(INDIA).

GLOSSARY
OF
THE SĀṄKHYAKĀRIKĀ

By

Swami Digambarji
Dr. Mahajot Sahai
Dr. M. L. Gharote

Kaivalyadhama S. M. Y. M. Samiti, Lonavla-410 403.
(INDIA).

Copyright 1989 by
Kaivalyadhama Samiti, Lonavla, (Dist Pune)
Maharashtra.

First Published

January 1989

(*All rights reserved*)

Price : Rs 30

Published by Shri O. P. Tiwari, Secretary, Kaivalyadhama S. M. Y. M. Samiti, Lonavla and Printed by Yoga Mimāṁsā Mudranalaya, Kaivalyadhama, Lonavla-410 403, Dist. Pune, India.

PREFACE

।। नमः सर्वांतर्यामिणे ।।

बाह्यस्तेनाभिभाषी बहिरुदवसतिं पाति तर्कोऽप्रतिष्ठः
मीमांसा प्रातिहार्यं भजति गुणगणं यस्य संख्यातिसांख्यः ।
हृत्पीठे योगशुद्धे निहितमुपनिषद्वाहवृंदैः परं मे
भाग्यं श्रीलक्ष्मणार्यो जयति परगुरुर्यस्य लेशा शिवाद्याः ।।

Tarka shastra is protecting our Adhyatma Mandir by remaining fortified, in the outskirt of the temple. Mīmānsā escorts a student in the inner circle. Sankhya school describes the expansion of Prakriti in it's intrinsic three gunas and thereby indirectly suggesting a principle beyond these three gunas.

Yoga takes an aspirant further in deeper heart where God is seen seated. There the upanisadas are waving fan on Him. That supreme deity which in popular language is called Rama is the ultimate and final Guru.

\+ \+ \+ \+

In scholarly exposure the technical words used in every school of philosophy have a special shade of meaning which differs from popular meaning. Sankhya philosophy has got an overwhelming impact on the material and spiritual fields in our culture. Hence there is a need of proper understanding of the words used in the Sankhya school of thought.

"Sāṅkhyakārikās" is the only authentic text on Sankhya available to us today. Therefore words from that text have been explained in this book. This attempt, we hope, will help the reader to study the Sankhya philosophy.

Swami Digambarji

Glossary of the Sāṅkhyakārikā

(To indicate cross reference, words are printed in Italic letters. Figures in the brackets refer to Kārikās)

1. *Akartṛbhāva* (19), not being the doer of any action. One of the reasons put forward by I.K. to prove this about *Puruṣa* is that it is a principle of reality which is in every way different from the *Guṇas* and every thing made of *Guṇas*. (K 17).

Every living being is that principle with a *Guṇātmaka* adjunct. This *Puruṣa* principle is said to perform no actions. Nor can we interpret literally I.K.'s statement (K 62) that the *Guṇātmaka* individual called *Liṅga* does every-thing; because, there is no such thing as *Liṅga* and *Liṅga* alone. Every *Liṅga* is the *Liṅga* of a *Puruṣa*.

Nevertheless, living beings are seen doing this and that. Thus I. K.'s theory is neither *Puruṣa* as such, nor *Liṅga* as such does any thing. It is the *Puruṣa-Liṅga* whole who lives and acts and suffers and enjoys. On attainment of *Kaivalya*, the *Guṇātmaka* component disintegrates. The *Pusuṣa* principle alone survives. This *Puruṣa* neither sees nor feels nor does anything.

While in *Saṃyoga* with a *Liṅga* the dṛṣṭi of the *Puruṣa* part is *Anudṛṣṭi*, his introspect the consciousness of the *Liṅga* part called buddhi doeṣ not see things directly.

But he feels directly. On the other hand, he neither sees what the *Liṅga* does, nor does he do anything directly. This is his Akartṛbhāva. All the same he is responsible for the *Liṅga* working to this end. The *Liṅga* works for his sake without the *Puruṣa* doing anything itself-more or less like the owner of a running car, who does not run himself: nevertheless the car, driven by a driver, runs for taking the owner to his destination.

2. *Aṅkuśa* (51), literally the goad by means of which the mahaut restricts the movements of the elephant.

Here it is used figuratively for those members of the *Pratyaya Sarga* which restrain the progress of another member. That member is *Siddhi* and the three members which hinder its progress are *Viparyaya, Aśakti* and *Tuṣṭi.* These are here called the *Trividhāṅkuśa.*

3. *Acetana* (11, 20), devoid of *Cetanā.* Iśvarakṛṣṇa believes that both *Avyakta* and *Vyakta,* including *Liṅga,* are *Acetana.* The *Puruṣa* principle alone is *Caitanya.*

4. *Ajña* (57), one who does not know. Though the mother cow provides milk for the calf, she does not know how and why all this is done. Similarly *Pradhāna* unconsciously provides wherewithal for the *Vimokṣa* (liberation) of *Puruṣa*[1].

5. *Atīndriya* (6), imperceptible. Ordinarily we believe that we perceive. But we also believe that which we cannot perceive of, it is inferred from something which we have perceived.

6. *Adhastāt* (44) downward. *Gamanamadhastāt,* therefore, means going down. Those who live a life of *Adharma* go down in the scale of living creation of which the upper end is *Brahmā* and the lower end a shrub (K54). The abiding after-effects of committing *Adharma* remain in the *Liṅga* as *Bhāvas* and are here said to degrade the individual called a *Puruṣa.*

7. *Atyanta* (1), completely, once for all. The ordinarily known methods of warding off pain do not root it out from life completely. People suffer inspite of all the scientific achievements of mankind,

8. *Atiśaya* (2), possibility of being excelled. Some methods of gaining freedom from pain prescribed in the Vedas are excelled by others. Hence none of them is undoubtedly the best.

9. *Adṛṣṭa* (30), consciousness of objects of imagination and thoughts-representative consciousness. Such consciousness is preceded by some kind of presentative consciousness of the objects, their parts, or their simple elements.

10. *Adharma* (44), vicious and unrighteous ways of living See *Adhastāt. Adharma* is one of the eight *Bhāvas.* Its cultivation leads to degradation in the scale of living beings.

11. *Adhyayana* (51), reading or reciting of texts relating to Sāṅkhya. It is one of the *Ūhādi Siddhis*, which are quite different from the more popularly known *Aṇimādi Siddhis.* The *Ūhādi Siddhis* are the various marks of the aspirant's success in achieving his goal.

12. *Adhiṣṭhānam* (17), control. *Trlguṇādiviparyayādadhiṣṭhā-nāt,* therefore, means : because there is in every living being a controlling principle which is nothing like the three *Guṇas.* The idea seems to be that we feel that there must be something in each of us which is quite different from our *Guṇātmaka* part and which provides the power of control. This is one of the reasons given by *Iśvarakṛṣṇa* for proving the existence of *Puruṣa.*

13. *Adhyavasāya*[1] (5), knowledge. *Prativiṣayādhyavasāya*, therefore, means sensory perception, which is *Dṛṣṭā*[2] as explained by *Iśvarakṛṣna.*

Adhyavasāya[2] (23), deciding, determining *Buddhi* a san *Antaḥkaraṇa*. *Buddhi* determinates and arrives at truth. *Ānupakāri* (60), A most beneficial. Although, as a component of every individual *Prakṛti*, provides all the means for the *Bhoga* and *Apavarga* of *Puruṣa*, she gets no return for that as the *Puruṣa* in his turn is not beneficial to her in any way.

15. *Anavasthāna* (7), flagging of attention. See *Manas.*

16. *Anupalabdhi* (8), imperceptibility. *Pradhāna* is not perceived because it is too subtle–not because it is not there.

17. *Anumāna* (4, 5, 6), inference. It is one of the three *Pramāṇas* and is itself said to be of three kinds. The basis of inference is here said to be the necessary connection between a mark and that of which it is a mark, i. e. the relation of evidence. The three kinds of inference are: *Pūrvavat*, *Śeṣavat* and *Sāmānyatodṛṣṭa*. First of these is inference or an effect from its cause and the second, inference of its cause from an effect. In the third kind of inference, relation of evidence is not based upon a causal connection between the premise and the conclusion. It is based on uncontracted experience of concomitance. Ordinarily the knowledge of that which is not perceived is acquired by inference from that which is perceived.

18. *Antaḥkaraṇa* (33), internal organ of consciousness, which is said to be threefold. Hence the three names : *Manas*, *Buddhi* and *Ahaṅkāra*, which are said to be three

among the thirteen *Karaṇas* (K32). Work of the external organs lies in the present, but the internal organ takes the past and the future also into consideration. The ten external organs bring to the internal organ knowledge of situation and the impulses to respond to them; and the internal organ deals with these in the light of past experience and future needs.

19. *Andhatāmisra* (48), Complete darkness of the soul, utter spiritual ignorance which is the characteristic of *Tamas* in consciousness. It is one of the five forms of *Viparyaya* and is considered to be that form of *Avidyā* which Patañjali calls *Abhiniveśa*. Taking *Abhiniveśa* to be fear of being deprived of the pleasures which one enjoys, they explain the eighteen forms of Andha.

20. *Apaghāta* (1), preventing, escaping. See *Abhighāta.*

21. *Aprasavadharmi* (11), not producing results. While the *Prakṛti* principle produces effects because of change occurring in it, the *Puruṣa* principle neither changes nor produces any results. It is not the cause of any phenomena.

22. *Abhighāta* (1), striking, smiting. Smitten by the three kinds of pain one looks for the means of escaping these onslaughts.

23. *Abhibhava* (7,12), Overpowering, dominating. It is one of the four ways in which *Sattva*, *Rajas* and *Tamas* are related to one another. When one *Guṇa* dominates over the other two, or any one of them the relation between them would be *Āśraya* of the former which dominates and *Abhibhava* of those which are suppressed. When an object completely dominates over another, it hides the latter which then becomes imperceptible.

24. *Āśraya*[1] (12,16,62), Overpowering, dominance. Different forms and shapes of *Avyakta* are seen because of the dominance of one *Guṇa* over the others in different ways and in different degrees, of which the number is legion.

By *Nanāśrayaprakṛti* I.K. means various forms of prakṛti which appear because of the different *Guṇas* dominating over others in innumerable different proportions.

Āśraya[2] (41), support. *Lingas* are *Sukṣma*. Every *Liṅga* exists in and through some *Viśeṣa* or the other. It is in this sense that *Viśeṣas* are the *Āśraya* of *Liṅgas*.

25. *Abhimāna* (24), ego, self. *Ahaṅkāra* is here defined as *Abhimāna*. But obviously the *Ahaṅkāra* which is so defined as the Vaikṛta *Ahaṅkāra* of which the eleven *Indriyas* are differentiations (K25). The entire *Ahaṅkāra*, which in K22 is said to be a differentiation of *Mahad*, should be wider in extent as it includes what in K25 are called *Bhūtādi* and *Taijasa Ahaṅkāras*.

26. *Ayugapatpravṛtti* (18), difference in respect of mental dispositions. Each of us has a system of mental tendencies which are exclusively his or her own. They make up one's mental constitution, or character; and no two characters are exactly the same. This is one of the arguments given by I. K. for proving that there are many *Puruṣas*.

27. *Artha*[1] (12), work, function. The function of the three *Guṇas–Sattva*, *Rajas* and *tamas* are *Prakāśa*, *Pravṛtti* and *Niyama* respectively.

Artha[2] (13, 17, 21, 56. 58, 60), Use, benefit, value, advantage. The objects of the world must be for the use of some one who is not such an object. That entity is *Puruṣa*. This is one of I. K.'s arguments cited for proving the existence of *Puruṣa*.

There is a beginningless *Saṁyoga* of a *Puruṣa* and a *Liṅga*, which proves to be useful for attaining *Jñāna* and Kaivalya, though *Saṁyoga* being *Anādi* was never brought about by anybody for any purpose. This benefit derived from *Saṁyoga* is artha. The knowledge expounded in the *Puruṣas* was imparted by sage Kapila to Āruṇi for the benefit of the *Puruṣa* so that they may get rid of all kinds of pain by attaining *Kaivalya*.

Men and animals work automatically for getting rid of the uneasiness caused by psychological need. Similarly by becoming *Vyakta*, *Avyakta* works automatically for facilitating *Kaivalya* of the *Puruṣas*.

Arthataḥ–therefore means for securing a useful purpose. *Sattva* is responsible for consciousness and subtlety in general, *Rajas* for motivation and movement and *Tamas* for grossness and retaining the after–effects of all kinds of behaviour. But these *Guṇas* work together to form useful wholes.

Artha[3] (31, 42, 65, 69), objective, aim. *Puruṣa* sees *Prakṛti* cleared of her seven *Bhāvas* which have nothing to do with his objective *Kaivalya*. *Kaivalya* and *Kaivalya* alone is considered by I. K. to be *Puruṣārtha*.

Artha[4] (36), content of consciousness. The eleven *Indriyas* call to consciousness percepts, thoughts and drives which are *Arthas* of *Purusa* and present them to *Buddhi*[1].

Artha[5] (72), subjects, contents. All the subjects discussed in *Ṣaṣṭitantra* are undoubtedly the contents of these seventy *Kārikās*. *Īśvarakṛṣṇa* is only an expounder.

Artha[6] (69), achievement. *Puruṣārtha* is thus the highest achievement of man–the Supreme knowledge or insight–ultimate realisation.

28. *Avagāhate* (35), Enters, gets into, gets involved.

Antaḥkaraṇa goes deep into the percepts and impulses presented to it. Hence it is said to be the responsible organ and the ten *Indriya*s only, the channels, through which these experiences come to it. The *Indriyas* entertain percepts and impulses and pass them to *Antaḥkaraṇa* who dives into them.

29. *Avikṛti* (3), not of the nature of phenomena which are the effects of a material cause. *Mūlaprakṛti* is not itself a phenomenon, though phenomena arise in it. In other words it is in itself a formless reality–*Avyakta*–but many forms arise in it. From this point of view we can say that it is matter and matter alone; though it is not matter as we understand the word matter now, because it displays both that which we call matter and that which we call mind.

30. *Avighāta* (45), freedom from obstacles. This is what one gains or acquires the *Bhāva* which *Īśvarakṛṣṇa* calls *Aiśvarya.* Armed with *Aiśvarya* one succeeds in ones endeavours without meeting unsurmountable obstacles.

31. *Viparyaya Kevala Jñāna*, the highest knowledge. It is pure because of absence of all experiences tainted by *Tama, Moha, Mahāmoha, Tāmisra, Andha Tāmisra.* While the five innate motives of these names are covered by *Īśvar-kṛṣṇa's* word *Ajñāna* – the opposite of *Jñāna* (K23)–the one word used by him for the responses motivated by them is *Viparyaya* (K46).

32. *Avibhāga* (15), unity. There must be unity behind the diversity in nature. Because otherwise there would be no such uniformity in nature as we find it. This is advanced

as an argument to prove the reality of *Avyakta* which is that one reality.

33. *Aviveki* (11, 14), an entity of which the components are not discrete individuals as are the members of a class. The *Guṇas*, which constitute *Vyakta* work by mixing with one another. None of them has its own separate existence as a discrete individual.

Vyakta cannot be split into *Sattva, Rajas* and *Tamas.* The reason is that wherever we find these three *Guṇas* we do not see discreteness and where are no *Guṇas* there is discreteness. Such absence of discreteness should qualify *Avyakta* also, as an effect has the same qualities as its material cause has.

34. *Aviśuddhi* (2), contamination. The methods of getting rid of pain laid down in the Vedas are also not perfectly clean. Reference may be to the offering of animals etc. in the sacrifices or to the aim of sacrifices, viz. swarga etc. not being highest. The motive with which these rites are performed is enjoyment of some pleasure in future which is not supposed to be the purest motive.

35. *Aviśeṣa* (34, 38), not concrete, abstract, simple, elementary. The cognitive experiences gained through sense organs are of two kinds–abstract and concrete. The former are sensa and the latter percepts. We perceive concrete objects and sense their simple qualities. The former are *Viśeṣa*, the latter *Aviśeṣa*, though both are individual, as opposed to general.

An ancient Indian theory is that there are the same *Tanmātrās*, in the sense organs as are there in their adequate stimuli and this is why certain attributes of objects stimulate certain sense organs and we sense those qualities. There is

thus an affinity between the potential energy in the sense organs and the kinetic energy outside. This is why *Tanmātrās* are called *Aviśeṣas*.

36. *Avyakta* (2, 10, 14, 16, 58), literally unmanifest, potential, not actual, unnoticed. It is one of the three realities, a deep insight into which is said to be the means of getting rid of pain which is superior to all other means. *Avyakta* is described as the one everlasting, all pervading, supporting, formless, independent first cause which is not many in one. Though it can neither be perceived nor introspected, its reality is proved by inference from the following: (1) everything has a material cause in which its essence must be present, (2) the differentiation (effects) are limited, (3) unity of nature and (4) all effects emerge from and disappear in their material cause.

Avyakta operates through the three *Guṇas* mixing with one another and assuming different shapes in accordance with the degree of preponderance of each *Guṇa*. As if to satisfy an inner urge of its own *Avyakta* provides all the *Vyakta* means required by any *Puruṣa* for the attainment of *Kaivalya*.

37. *Āvyāpi* (10), not purvasive. Though according to Iśvarakṛṣṇa in the *Guṇātmaka* universe is *Mahad*, which is *Āvyāpi* he does not call the *Vyakta* reality to be *Āvyāpi*, presumably because it is of the nature of change and the term *Vyāpi* can apply only to an everlasting substance which underlies change. This substance is Iśvarakṛṣṇa's *Avyakta*.

38. *Asāmānya* (29), not joint. Each *Karaṇa* has a function of its own to perform. This is not a joint function. But there is also a *Sāmānya Karaṇa Vṛtti-Dhāraṇa* which is a joint function. The distinct function of *Karmendriyas*, *Ālocana of Buddhīndriyas* and *Saṅkalpābhimānādhyavasāya* of *Āntaḥkaraṇa* : *Praṇā* etc. are the combined action of all the *Karaṇas*.

39. *Aśakti* (46, 47, 49), experience of any of the thirteen *Karṇas* failing to function properly. Such failure is often caused by an originally defective organ injured and damaged part of the body. These diverse experiences form part of the universe of experience called *Pratyaya Sārga*. *Aśaktis* are said to be twenty-eight in number because there are eleven *Indriyas*, each of which is liable to disorder and failure and there are nine *Tuṣṭis* and eight *Siddhis* each of which can elude the grasp of *Puruṣa*. Inability to succeed in a *Tuṣṭi*, or a *Siddhi* is a *Buddhibādhā* (failure of Buddhi) according to Iśvarakṛṣṇa.

40. *Ahaṅkāra* (22, 24, 25), individuation. It is *Mahad* seen in its *Sattva*-predominant, *Rajas* predominant and *Tamas* predominant aspects. Hence there are three kinds of *Ahaṅkāra-Vaikṛta* and *Rajas* and *Bhūtādi*. The first of these is described as *Abhimāna*.

41. *Ākūtahetuka* (31), prompter. Functioning of one *Karaṇa* prompts that of another. The idea is that though the activities of different organs are different, there arises no confusion. Co-ordination is brought about by their being complementary functions. All the *Karaṇas* perform their own specific functions without interfering with the functions of the other *Karaṇas*. Each takes its cue from the others. This is caused by the mother motive.

42. *Ākhyāyikā* (72), story told to bring home to the listener an abstruse theory or a truth. Obviously *Ṣaṣṭitantra*, which is now lost, contained such explanatory illustrative stories. Ī'śvarakṛṣṇa did not repeat them in his seventy *Kārikās*.

43. *Ātyantika* (68), absolute. From Īśvarkṛṣṇa's statement that when death ensues and absolute *Kaivalya* is attained it does not follow that he believed in some kind of life which is also *Kaivalya,* though not the *Ātyantika Kaivalya.* Īśvarkṛṣṇa has never said that. He has said (K66–7) only this that *Saṁyoga,* which is just the opposite of *Kaivalya,* may continue for some time after the attainment of true knowledge and that in that condition *Puruṣa* does nothing which would necessitate a life after death. This is not a state of *Kaivalya.* So long as there is *Saṁyoga* there can be no *Kaivalya.* His meaning seems to be only this that *Kaivalya* is necessarily complete and absolute. He has not used the word *Mukti* or *Mokṣa.* Even after attaining *Kevala Jñāna* there is a possibility of the aspirant falling from that position; but after attaining *Kaivalya* there is no such possibility. Use of the word *Ubhayam* does not therefore mean that there are two kinds of *Kaivalya*–one interim *Kaivalya* and the other *Ātyantika.* It only emphasises the two characteristics of *Kaivalya.* That a certain pre-*Kaivalya* state may be called *Jīvanmukti* is a different matter.

44. *Ādāna* (28), literally seizing, grasping, which is the principal activity of the hand. But neither does *Pāṇi* in Kārikā 26 stand for hand alone nor does *Ādāna* for taking or grasping. *Ādāna* obviously covers all–over behaviour which is not the function of any other *Karmendriya* and the *Indriya* which is responsible for such behaviour is given the name *Pāṇi.*

45. *Ādhyātmika Tuṣṭi* (50), remaining contented because of a certain conviction and doing nothing further to obtain insight into the three realities. Such *Tuṣṭis* are said to be four in number. They are *Prakṛti, Upādāna, Kāla* and *Bhāgya.*

46. *Ānanda* (28), Sexual enjoyment. It is the work of the *Karmendriya* known as *Upastha.*

47. *Ānuśravika* (2), that of which we have been learning some methods of getting rid of pain are known to people by experience. Others are those which we employ because we have heard that they would deliver us from pain. Vedas are said to be heard by the *Ṛṣis* and certain rites and sacrifices are prescribed in them for attaining *Swarga* etc. But these methods also are not quite clean; nor are they incapable of being excelled; nor else is the promised freedom from pain ever lasting.

48. *Āptāgama=Āptavacana=Āptaśruti* (4, 5, 6,), testimony of a reliable competent authority, which is one of the three *Pramāṇas,* the other two being *Dṛṣṭa* and *Anumāna.* That which is neither perceived, not inferred from what is known is believed on the strength of such testimony.

According to all the six systems of ancient Indian Philosophy testimony of the Vedas can never be unreliable, because these sacred texts were revealed to the *Ṛṣis* and revelation is nothing like perception or inference which are liable to be mistaken. Some thinkers go even so far as to say that the testimony of the Vedas alone is *Āptāgama.*

49. *Ārambhaḥ* (56), work. The four *Sargas* are the work of *Prakṛti*[1] undertaken by *Prakṛti*[1] ultimately for the benefit of *Puruṣa*[1].

50. *Ālocana* (28), Sensing and perceiving an object–just that object, not that object as belonging to a class of having a continued existence. The function of sense organs alone is sensing qualities, like sound, colour, smell, and that with *Manas* as an *Indriya* it is perceiving objects like thundering

cloud, red rose, stinking drain. To deal with this presented data is the work of *Antaḥkaraṇa.* This is the significance of the qualification *Mātra.*

51. *Āśrita* (10), having its being in something else. *Śānta, Ghora* and *Mūḍha Viśeṣas,* which are the existent *Vyakṭa,* have their being in *Mahad.*

Hence they are *Āśrita* and *Mahad* with all that it contains has its being in *Avyakta.* This is also *Āśrita.* But *Avākta* is not *Āśrita* in this sense. As opposed to *Avyakta, Mahad* and everything in it is a form assumed by something else which is matter in relation to it. *Puruṣa* resembles *Avyakta* in this respect. They are both *Anāśrita.*

52. *Āsuri* (70), name of the disciple to whom this knowledge contained in *Ṣaṣṭitantra* was first imparted by *Kapila.*

53. *Āharaṇa* (32), performing an action. A *Karmendriya* may bring about an action impulsively as soon as the *Manas* perceives a situation; or the sense organs may first present the different sense to the *Antaḥkaraṇas* and the *Karmendriyas,* the impulse to respond to the situation in a particular way; and *Buddhi* may then decide what to do in the light of her objectives and the *Karmendriyas* carry out the action thus chosen. Both these kinds of action are *Āharaṇa.*

54. *Āhārya* (32), that which is done by a *Karmendriya.* A *Karmendriya* may act involuntarily without deliberation or voluntarily after deliberation. In this way behaviour accomplished by the *Karmendriyas* can be said to be of ten kinds–five laukika (of every body) and five divya (of the advanced Yogis).

55. *Indriya* (27), the media through which a material with which *Antaḥkaraṇa* has to deal are called to consciousness. Since there are five sense organs and five action organs, and *Manas* working of them is also said to be an *Indriya,* there are 11 *Indriyas.* The group of sixteen mentioned in Karika 22 consists of these eleven *Indriyas* and the five *Tanmātrās.*

Though the Sanskrit word *Indriya* is some times used in the sense in which the English word 'Organ' is used the *Indriyas* of ancient Indian Philosophy are not parts of the body. They are immaterial and do not die when the body dies. They are abilities of the transmigrating soul and do not exist outside *Liṅgas,*

They are called *Sāttvika* because *Sattva* predominates in their constitution, though *Rajas* also plays a significant part.

56. *Utpatti* (66), appearance, coming into existence. See *Sthityutpattipralaya.*

57. *Utsarga* (28), defecation and micturation–passing stool and water. This ability is called *Pāyu,* which is a *Karmendriya. Utsarga* does not include perspiration etc. as these autonomic reflexes are joint functions of all the *Karaṇas,* not functions of the *Karmendriya Pāyu.*

58. *Indriyaghāta* (17), the sensory apparatus being damaged. This is mentioned as one of the causes of imperceptibility of objects though they are there.

59. *Indriyabādhā* (49), the experience of frustration caused by and *Indriya* failing to perform its action. These experiences are said to be of eleven kinds because there are eleven *Indriyas.*

60. *Udāsīna* (20), passive, doing nothing on account of the *Samyoga* of *Puruṣa* and *Liṅga*, the former appears to be active though it is in fact *Udāsīna*.

61. *Uparama* (50), detachment, remaining contented with detachment from objects which give pleasure are five of the nine *Tuṣṭis*. They are five because it is in five ways that we desire pleasure from objects *i.* e. by hearing their sounds, by touching them, seeing them, tasting them and smelling them.

Uparamati (66), feels that her task in done, an attaining *Kevala Jñāna*. *Puruṣa* sees that he is made up of two different entities *Puruṣa* principle and *Liṅga*[1]; and they say that *Puruṣa*[1] realises that he has seen the *Liṅga*[1] and *Liṅga*[1] that has been seen by *Puruṣa*[1] and thus his task is done. Feminine *Anyā* is used because *Liṅga* is *Guṇātmaka* and is here understood to be Prakṛti. *Puruṣa*[1] need not realise anything nor *Liṅga*[1] alone does feel anything. The subject who realises and feels is one. On him dawns the truth that he is two in one.

62. *Upastha* (26), *Indriya* of which the function is sexual enjoyment. It is one of the five *Karmendriyas*.

63. *Upādāna*[1] (9), material cause, the material of which anything is made up. *Upādānagrahaṇa*, therefore, is 'containing the material cause' and the argument *Upādānagrahaṇāt* means because everything has its material cause in it; more correctly, everything is a form of a material, which is called its material cause. This argument is advanced in support of the theory that everything exists potentially in its cause–the well known Sāṅkhya theory *Satkāryavāda*. See *Satkārya*.

Upādāna[2] (50), material, here *Mūlaprakṛti*. One of the four *Ābhyantara Tuṣṭis* is called *Upādāna* by I. K. A difference is here made between *Upādāna* and *Viṣayoparama* which is said to be *Bāhya Tuṣṭi*. These two *Tuṣṭis* are remaining contented (1) with some object and (2) with the idea of a *Mūlaprakṛti*.

64. *Upaṣṭambhaka* (13), mover in both senses, viz. motive, and a motion. *Rajas* of which the nature is said to be *Aprīti*, as called *Upaṣṭambhaka*. In fact, appearance of the three *Guṇas* is itself appearance of change and movement which are absent in *Avyakta*. It appears that the difference between the functions of the three *Guṇas* is not made on on the basis of presence or absence of movement but on the basis of visibility of movement. No movement is seen when *Sattva* is predominant, most probably because of the high frequency of change and when *Tamas* predominates, most probably because of the frequency being too low. When *Rajas* predominates movement is apparent because frequency of change is neither too high nor too low. This is why *Rajas* is called *Upaṣṭambhaka*.

65. *Upekṣaka* (66), *Udāsīna*.

66. *Ūrdhva* (44, 54), higher in the scale of lives which runs from *Brahma* to *Stamba*. There is more of *Sattva* in the higher types of life and those who live the life of *Dharma*[1] go up in the scale in their next life.

67. *Ūha* (51), cogitating. Cogitating in search of the highest knowledge is one of the many marks of success in the aspirants endeavour. It is included among the eight *Siddhis*. The eight *Siddhis* are experienced as one advances towards knowledge.

68. *Eka* (66), one of the two, i. e. the *Puruṣa*. When a *Puruṣa* attains *Kevala Jñāna,* they say that he ceases to experience pleasure or a pain (see *Upekṣaka* and *Udāsina*).

69. *Ekāntatah* (1), certainly, undoubtedly. The ordinarily known methods of removing pain are not unfailing. In some cases and under certain circumstances they do not succeed. Hence we cannot say that freedom from pain is undoubtedly gained through them.

70. *Aikāntika* (68), firm, final. See *Ātyantika*.

71. *Aiśvarya* (23, 45), possession of extraordioary powers. If anybody attains any superhuman power, it is not lost with his death as it is not an achievement of the body, though it may be lost otherwise in course of time. The eight *Siddhis-Anima* etc. are generally supposed to be *Aiśvarya*. But *Īśvarakṛṣṇa* has not spelled out *Aiśvārya*. He has said only this that acquiring of *Aiśvaryu*, ensures conquest of all obstacles-*Avighātah*. *Aiśyārya* being a matter of *Bhāvas*, it inheres in a *Liṅga*, and so long as it lasts the *Liṅga* transmigrates and its *Aiśvarya* goes with it. It overcomes all the obstacles which come in its way.

72. *Autsukya* (58), uneasiness which is felt when a psychological need arises. (See *Avyakta*). *Īśvarakrṣṇa's* theory is that by means of the various *Sargas*[1], which are its *Vyakta* condition, the *Avyakta* impulsively-not voluntarily and deliberately-provides the wherewithal for the attainment of *Puruṣas*.

73. *Karaṇa* (18, 29, 31, 32, 35, 43, 47) the abilities by virtue of which *Liṅga* works, in this sense its organs. But *Karaṇas* are not organs of the body, inspite of the fact that *Liṅga* lives in and works through them. *Liṅga* may in this sense be called *Kāraṇa Śarīra*.

Activity of *Karaṇās* is spontaneous as if they were satisfying a natural impulse. Iśvarakṛṣṇa is a psychological determinist and not a free-willist. At the same time his philosophy is teleological not purely mechanical. According to him *Prakṛti* works in, so that it may bring *Apavarga* to *Puruṣa*. According to I. K. there are thirteen *Karaṇas*, three of which are *Antaḥkaraṇas*, there are eleven *Indriyas*, the number of *Karaṇas* should be fourteen; or the *Manas* working with the *Indriyas* would not be a *Karaṇa*. It would be an *Antarendriya*.

74. *Kartṛtva* (20), performing actions. See *Akartṛbhāva*.

75. *Karmendriya* (26), action organ. There are five action organs according to ancient Indian thinkers. They are, *Vāk*, *Pāṇi*, *Pāda*, *Pāyu* and *Upastha* which are recognised by all schools of Indian Philosophy. The task attributed to them is called *Āharaṇa*.

76. *Kalala* (43), a soft lump, here an embryo soon after fertilization. While the *Liṅgās* transmigrate the *Mātāpitṛja Viśeṣas* developed *Kalalas*-which are the living bodies that do not transmigrate. They are left behind.

77. *Kārya*[1] (32, 43), work, maintenance of life called *Dhārya* is the joint *Kārya* of all the *Karaṇas-Mātāpitṛja Viśeṣas* called *Kalalādyaḥ* depend upon it for their existence and last only so long as life lasts (K 43).

The *Kārya* of the action-organs in general is called *Āharya* and that of the sense organs, the action organs and the *Antaḥkaraṇas*, each working in its own way, is *Prakasyā*. Work of the *Karaṇas* is thus said to be threefold-*Āharaṇa*, *Dhāraṇa* and *Prakāśakara*.

*Kārya*² (8, 14, 15), effect– the form in which a matter which is cause in relation to it exists. *Mahad* etc. are said to be the *Kārya* of *Mūlaprakṛti* and existence of the former is advanced as a proof of the existence of the latter, because every effect is essentially of the nature of its material cause.

An effect can be distinguished from its material cause; but the two can never be separated, as the ring and the gold which is its material cause cannot be separated.

78. *Kāraṇa* (9, 14, 15, 16), material cause. One of the arguments put forward by *Īśvarakṛṣṇa* to prove the theory called *Satkāryavāda* that every effect is potentially present in its material cause and therefore exists in some way even before it appears that the very concept of causation implies this truth.

'Cause and effect' are relative terms. When we think of something, as an effect, it is implied that something, which is its cause must be there that it is already there in a potential state is the theory called *Satkāryavāda.*

The modern scientific view of causation is different. While the ancients thought of a first cause which is not a phenomenon but a noumenon, the modern scientists believe that only a phenomenon can be a cause or an effect. The concept of prime matter has therefore no place in present day scientific thought. All the same the scientist is not quite ignorant of the fact that what he sees as an effect is the transformation of an antecedent phenomenon, which is called its cause. Thus *Satkāryavāda* is not an outmoded ancient theory.

Cause and effect can be distinguished from each other but they cannot be separated.

79. *Kāla* (50), time–here the idea that everything takes time to be accomplished. It is one of the four *Ābhyantara Tuṣṭis*, which consists in remaining contented with the idea that the highest knowledge would come in course of time and thus doing nothing to acquire it.

80. *Kaivalya*¹ (17, 21, 68), literally the state of being unconnected. In *Prakṛti* there is an unconscious urge for separating herself from *Puruṣa.* This shows that besides *Pradhāna*, there is another principle of reality. If there were only one principle of *Puruṣa*² there would be no urge for separation.

A *Puruṣa* is neither aware of the final separation of the fact that on its dismemberment its *Guṇātmaka* part would dissolve and only the *Puruṣa* principle would remain.

This part is played by *Pradhāna* which is in *Saṁyoga* with *Puruṣa* working for the separation of the two.

81. *Kaivalya*² (19), impossibility of getting mixed up with the *Guṇas* as they do with one another. (See *Puruṣa*) *Saṁyoga* of *Puruṣa* and *Pradhāna* is not like *Mithuna* of *Guṇas.*

82. *Kevala Jñāna* (64), highest knowledge; *Nāsmi Na Me Nāham.* Supreme knowledge dawns upon an aspirant if he realises the truth about reality as explained in the *Kārikās.* This knowledge is said to be pure, because it is free from false notions. See *Aviparyaya.*

83. *Guṇa-Triguṇa* (11, 12, 14, 16, 17, 18, 20, 27, 46), three groups in which patterns of change were arranged by the ancient Indian thinkers. All schools of Indian philosophy speak of them. They are the three big groups in which all the *Vyakta* forms of *Prakṛti* can be placed.

Vyakta is a system of extremely complicated movements, one of its dimensions being frequency of movements and it appears that the ancient Indians thought of three long bands of frequency–a short wave band, a medium wave band and a long wave band–as *Sattva, Rajas* and *Tamas* respectively which they called *Triguṇa*. Whether these are electromagnetic waves or only charges of electricity thought of as particles, the explanation in terms of waves is good; because we are all familiar with radio waves. Broadly speaking, consciousness is the form taken by high frequency changes, apparent movement by medium frequency ones and inertia by low frequency changes. Hence they called these the functions of *Sattva, Rajas* and *Tamas* respectively. In conscious beings relative preponderance of *Sattva* is peace–tranquility, that of *Rajas* agitation–excitement and that of *Tamas*, dullness, stupidity.

Thus understood, *Sattva, Rajas* and *Tamas* are strictly relative terms and in one frequency band itself there are comparatively faster and slower movements. It may be that consciousness of the highest frequencies in the high frequency band is *Prīti*, of the medium frequencies in the same band *Āprīti* and of the lowest frequencies *Viṣāda*.

Complexity of change is another dimension of *Vyakta*. There are movements within movements as there are wheels within wheels in a complicated machinery and there movements may be of vastly varying frequencies. Hence they say that the *Guṇas* all work together. In doing so, sometimes one *Guṇa* dominates over the other two, at other times one is dominated by another or else movement of one frequency changes into that of other frequencies or changes of two or more frequencies blend and produce a single result. This complicated process *Īśvarakṛṣṇa* called *Abhibhava, Āśrya, Janana* and *Mithuna Vṛttis* of the *Guṇas* and this mode of

action of the *Guṇas* he considered to be responsible for the infinitely large number of forms and shapes which are his *Vyakta. Guṇavaiṣamyavimarda* is therefore a good explanation of the diversity found in the *Pratyaya Sarga* and *Guṇapariṇāmaviśeṣa* of the differences among the *Karaṇas*–the thirteen forms assumed by *Buddhi*. We can speak of three *Guṇas* only when *Guṇas* are active. But *Īśvarakṛṣṇa* also believes in another state of *Guṇa* in which state they are not active and since the distinctive characteristics of each *Guṇa* cannot be discerned in that state this state of the *Guṇas* is called *Avyakta*. These ancient investigators thought of the word *Guṇa*, which literally means rope, because their idea was that what they called the *Guṇas* are that quality of *Prakṛti* which binds the *Puruṣa* to it.

84. *Guṇavati* (60), of the nature of three *Guṇas* i. e. *Prakṛti. Guṇapariṇāmaviśeṣa* (24), *Guṇas* assuming different forms by combining in different ways. The thirteen *Karaṇas* are such forms taken by the *Guṇas*. It appears that the first scientist in the world was the ancient Indian investigator–whoever he was–who discovered the three *Guṇas*, their varying stresses and strains and the consequent relativity in nature.

85. *Grāhyabheda* (27), Many different sensa, many different simple impulses and many different wishes all of which *Manas* entertains. Māṭhara reads *Grāhyabhedāt*, *Candrikā Bāhyabhedāt* and *Caṇḍapada* and *Vācaspati Bāhyabhedaḥ*. The first is the best.

86. *Catuṣṭaya* (30), The senses, *Manas* as an *Indriya*, *Karmendriyas* and *Antaḥkaraṇa*. In presentative consciousness these may work together at the same time or they may work singly one after the other. In representative consciousness, however, only that which is previously entertained by the *Indriyas* is re–called.

87. *Guru* (13), gross, heavy, slow *Tamoguṇa* which is predominant in the material world is described as *Guru*. It is responsible for the grossness, heaviness and sloth of matter.

88. *Ghora* (38), agitated, here that in which action perdominates. A *Ghora Viśeṣa* is a *Guṇapariṇāmaviśeṣa* in which action and therefore *Rajas* which is responsible for it predominates.

89. *Ghrāṇa* (26), the olfactory sense. See *Indriya*.

90. *Cakṣu* (26), the visual sense. See *Indriya*.

91. *Cala* (13), presenting apparent movement. While *Sattva* and *Tamas* movements are not perceptible *Rajas* movements are. Hence it is called *Cala*. See *Guṇa*.

92. *Cetana* (55), See *Cetanā*.

93. *Cetanā* (20), consciousness. *Prakṛti* is utterly devoid of this consciousness. *Puruṣa* alone is *Cetana*. It is a principle essentially different from *Prakṛti*, though there is a beginningless connection between the two. The consciousness of the *Puruṣa* principle is nothing like own consciousness, which is a *Vṛtti*. *Puruṣa Cetanā* is not a *Vṛtti* in any sense.

All the same it appears that *Liṅga* itself is conscious.

94. *Janana* (12), rising, springing. It is one of the ways in which the works of the different *Guṇas* are related to one another; e. g. *Aprīti* may result from *Prīti*, *Viṣāda* from *Aprīti*, and so on. (See *Abhibhava* and *Āśraya*[3]).

95. *Jña* (2), the *Puruṣa* principle, one of the three realities, a deep insight into which is the best and the most perfect means of getting rid of pain–*Duḥkhatraya*. Nothing more can be said about this principle.

96. *Jñāna*[1] (23, 44, 64) Supreme realisation = *Nāsminame-nāham* as a *Bhāva*, which an aspirant develops in course of time and which brings *Apavarga* to him. *Īśvarakṛṣṇa* posits a causal connection between *Jñāna* and *Apavarga*; but since, according to him *Rāga* perpetuates *Saṁsāra*, *Virāga* is also necessary for gaining *Apavarga*.

Jñāna[2] (69), systematic knowledge which an aspirant obtains by perception, inference or testimony. The knowledge contained in the Kārikās was imparted by the sage Kapila to Āsuri for the benefit of us *Puruṣas*. This was revealed to the sage Kapila, but to the students and the persons desirous of obataining release from suffering it is now available in I. K's Sāṁkhya Kārikās. (See *Āsuri*).

97. *Tattvābhyāsa* (64), repeatedly calling to mind all the principles which constitute reality, particularly the *Puruṣa* principle as clearly distinct from the *Guṇātmaka* principle. (See *Vikāraḥ*).

98. *Tanmātrā* (24, 25, 38), the matter of which the *Bhūtās* are said to be forms, the imperceptible matter of the perceptible material existence, literally that and that alone. But form and matter are relative terms; the *Tanmātrās*–*Śabda*, *Sparśa*, *Rūpa*, *Rasa* and *Gandha* are themselves forms of *Bhūtādi Ahaṅkāra* which is matter in relation to them. *Tamas* predominates in *Bhūtādi* and therefore in the *Tanmātrās* and the *Bhūtas*. They are all matter in the sense in which we understand this word to–day.

But the material objects as they exist and are perceived by us are the *Mūḍha Viśeṣas* – the *Prabhūtas*. All the other conditions of matter are abstractions for lay men. It is the scientist or the metaphysician who knows about them in his own way. As for example, we can perceive and deal

with gold in this form or that-a ring, a coin or a crown. The chemist, on the other hand, does not deal with these things. For him they are all gold, and the metaphysician in search of ultimate reality sees all these objects as the *Mahābhūta Pṛthvī*, which is made up of the *Tanmātrās* which in their turn, are forms of *Bhūtādi Ahaṅkāra* a differentiation in *Mahād.*

99. *Tamas*[1] (13, 54), that among the three *Guṇas* which is described as gross, slow, heavy and restraining, i. e. causing obstruction. Preponderance of *Tamas* obstructs *Sattva* and *Rajas*. Consciousness is a *Sāttvika* phenomenon in the sense that it appears where *Sattva* predominates. But if the *Tamas* part in it raises its head dullness and stupidity characterise consciousness. Hence *Tamas* is described as *Viṣādātmaka* (Kārikā 12). *Tamas* predominates in the lower rung of the *Bhautika Sarga*, in *Tanmātrā* and in *Adharma, Ajñāna, Rāga* and *Anaiśvarya.*

Tamas[2] (48), that variety of *Viparyaya* in which the intensity of *Tamas* is comparatively the lowest. It is higher and higher in *Moha, Mahā-Moha, Tāmisra* and *Andha Tāmisra* in this order. *Tamas* itself is said to be eightfold.

The commentators equate it with Patañjali's *Avidyā.*

100. *Tāmisra* (48), a variety of *Viparyaya*. (See *Tamas*)[2] It is itself said to be eighteenfold. Commentators equate it with *Dveṣa*, which is described by Patañjali as the attitude adopted towards those persons, things and situations that cause pain.

101. *Tairyak* (53), one of the three forms of life – the lowest which includes the animal and vegetable kingdoms. The five subdivisions of this kind of life are : *Paśu, Mṛga, Pakṣi, Sarisṛpa* and *Sthāvara* lives.

It is difficult to distinguish between the first two. But since domestic animals are not generally considered to be *Mṛgas* it appears that *Paśus* are domestic animals and *Mṛgas* wild beasts. In general plants and trees are innumerable. *Sthāvara* probably stand for the entire vegetable kingdom. (See *Daiva*).

102. *Tuṣṭi* (46, 47, 49, 50), satisfaction, contentment-here premature satisfaction, which is one of the experiences that constitute the *Pratyaya Sarga.* They speak of nine *Tuṣṭis*, four of which are *Ādhyātmika* and five *Ādhibhautika*, i. e. having to do with objects of pleasure.

103. *Taijasāhaṅkāra* (25), one of the three forms of *Ahaṅkāra*-that form which is supposed to be the source of energy. As movement is considered to be the function of *Rajas, Taijasāhaṅkāra* is *Rājasikāhaṅkāra* which plays a minor part in both *Indriyas*, in which *Sattva* predominates and *Tanmātrās*, in which *Tamas* predominates.

104. *Traya* (1, 29, 30, 33, 51), In K1 and 51 it means three in number; in 29 and 30 it stands for sense organs, *Manas* working as *Indriya* and action organs. These three work jointly as well as severally. The five *Vāyus* are their joint function, known in one word as *Dhāraṇa*. In presentative consciousness these three may work simultaneously with *Antahkaraṇa* or before *Antaḥkarana* comes into play. In representative consciousness, however, *Antahkaraṇa* avails of the work of these three done previously. In K33 the word three is used for the *Antaḥkaraṇas-Manas, Buddhi* and *Ahaṅkāra*. See *Antaḥkaraṇa.*

105. *Triguṇa* (11, 16, 17, 18), (See *Guṇa)*

106. *Traiguṇya* (14, 18).)See *Guṇa).*

107. *Tvak* (26), the cutaneous sense. (See *Indriya*).

108. *Darśana* (21), seeing-here a *Puruṣa* seeing the difference between the *Puruṣa* and *Prakṛti* principles clearly and unmistakably. This insight is, in *Īśvarakṛṣṇa's* words *Darśana* of *Prakṛti* by *Puruṣa*. His meaning seems to be that *Puruṣa*² comes to know that he is a composite individual of which the permanent constituent is *Puruṣa* and impermanent *Prakṛti*. By *Pradhāna* in this kārikā I. K. means *Pradhāna* in the forms of *Linga*. *Kaivalya* follows *Darśana*. The former is *Puruṣa* being left unencumbered by *Prakṛti*.

109. *Dāna* (51), purification-here purity of *Kevala Jnana*. *Dāna* is considered to be a *Siddhi* by *Īśvarakṛṣṇa*-the highest one because it is free from *Viparyaya*. Absence of *Dveṣa* which is *Viparyaya* is purity of heart. It is *Dāna* in this sense.

110. *Dṛṣṭa*¹ (1, 2), ordinarily known. Since ordinarily known means of getting rid of pain do not end pain absolutely and permanently, a search for other means is necessary.

*Dṛṣṭa*² (4, 5, 6, 30), perception, including delayed discernment of a percept perception, inference and testimony are said to be the three *Pramāṇas*-sources of belief knowledge gained through the sense organs in *Dṛṣṭa*, which is presentative cognition as opposed to representative cognition, thinking and remembering. The latter is therefore adṛṣta in this sense. It is always preceded by *Dṛṣṭa*.

Dṛṣṭaḥ (43), are found, seen, exist. The *Bhāvās* inhere in *Liñ ga*¹, which is made up of the *Karaṇas*. The fertilised ovum is in the mother's womb.

111. *Duḥkha-Traya* (1), *Ādhyātmika*, *Ādhibhautika* and *Ādhidaivika* pain. The first of these is due to disease and anxiety; the second is caused by other living beings; and the third sent by supernatural agencies e. g. earthquakes, storms. Life is full of these and thoughtful persons search for means of escaping them.

112. *Duḥkha Vighātastraya* (5), esacaping the *Duḥkhatraya*. This makes up three of the eight *Siddhis* mentioned by *Īśvarakṛṣṇa* obviously this is relief obtained by ordinary means; because the relief obtained by *Kevala Jñāna* is *Apavarga* itself.

113. *Daivà* (53), in a sense the higher type of life made available by *Pradhāna* to *Purusas*. Though *Antaḥkaraṇa* is most highly developed in the *Devas*, the ancient Hindus believed that *Kaivalya* can be attained only by existing in human life.

They speak of eight types of *Devas* who are said to be *Brahma*, *Prajāpati*, *Indra*, *Pitṛ*, *Gandharva*, *Yakṣa*, *Rākṣasa* and *Piśāca*. Thus *Deva* in this context does not mean what we understand by the English word God. *Deva*, *Tiryak* and *Manuṣya* are the three broad divisions of what *Īśvarakṛṣṇa* calls *Bhautika Sarga*-the long range of lives-*Deva* being a superhuman and *Tiryak* subhuman.

114. *Drastṛtva* (19), being a seer, seeing. According to Patañjali *Puruṣa* sees *Citta* and this is the only part which it plays. See *Akartṛbhāva*.

115. *Dvārāṇi* (35), media through which something is obtained. The *Bāhyendriyas* call percepts and impulses to consciousness and present them to *Antaḥkaraṇa*. They are therefore called *Dvārāṇi*.

116. *Dvārin* (35), one who receives something through some other agency. *Trividha Antaḥkaraṇa* receives percepts and impulses through the eleven *Indriyas*. It is therefore called *Dvārī*.

117. *Dharma*[1] (44), meritorious actions like charity and sacrifice. By living a life of *Dharma* the aspirant rises in the scale of living beings- *Bhautika Sarga*. See *Ũrdhva*.

Dharma[2] (23, 43), the dispositions formed by practising *Dharma*[1]. *Dharma*[2] and *Adharma* in this senses are counted by *Īśvarakṛṣṇa* among the *Bhāvas*, which inhere in *Liṅga* and thus remain with it as it goes from one life to another.

118. *Dhāraṇa* (32, 67), maintaining life by means of autonomic reflexes like respiration, digestion, incubation. See *Vāyavāḥ*. *Dhāraṇa* is said to be the joint function of all the *Karaṇas*.

119. *Dhārya* (32), the work which is accomplished by *Dhāraṇa*. It is maintenance of life in a living being and can be said to be tenfold because it is accomplished by means of the five prāṇādi and five *Nāgādi Vāyavāḥ*.

120. *Naṭa* (42), actor, *Liṅga* is said to be like an actor who plays different roles in different dramas one after the other. Innumerable such roles - the *Bhautika Sarga* - are provided by *Prakṛti*.

121. *Nimitta Naimittika Prasaṅga* (42), the law of *Karmavipāka*. According to *Īśvarakṛṣṇa* rise and fall in the scale of lives is determined by *Dharma* and *Adharma* respectively. Here *Dharma* and *Adharma* are *Nimitta* and the lives got as a consequence of perpetuating them their *Naimittikas*. Not only *Dharma* and *Adharma*, but all the *Bhāvas*, i. e. the psychological makeup of *Liṅga*, determine its future. *Jñānā*, *Ajñāna*, *Rāga*, *Vairāgya*, *Aiśvarya* and *Anāiśvarya* are in this way all *Nimittas* and *Apavarga, Bandha, Prakṛtilayatva, Saṁsāra, Avighāta* and *Vighāta* all their respective *Naimittikas*. It is in this *Nimitta-Naimittika* framework that *Liṅga* moves from life to life. Patañjali has distinguished between the laws of *Karmavipāka* and *Karmaphala*, the latter bringing only pleasure and pain.

122. *Niyata* (39, 40), lasting. A living being is *Puruṣa* embodied in a *Mātā-Pitṛja*. The former, in its turn, is a *Saṁyoga* of a *Puruṣa* and a *Sukṣma Viśeṣa*. When a death occurs out of these four it is only the *Mātāpitṛja* which dies. The *Liṅga* continues to exist. It gets dissolved when, following the attainment of *Kevala Jñāna*, the *Puruṣa* attains *Kaivalya*.

123. *Niyama*[1] (12), inertia. *Tamas* itself being motion of low frequency, in combination with *Sattva* and *Rajas* it retards their movement.

Niyama[2] (18), pattern, arrangement. The pattern of birth, psychical make-up and death in every individual is different from every other.

This is adduced as an argument in favour of plurality of *Puruṣas*. But this argument establishes plurality of individual *Puruṣas*, not of *Puruṣa* principle, which is neither born, nor has it any constitution or structure, nor does it ever die.

124. *Nirāśrayam* (41), without any individuality, material or immaterial. If there were no *Sukṣma Viśeṣas*, there would be nothing which would make one *Liṅga* distinct and separate from every other *Liṅga*; and if there were no *Mātāpitṛjas* and *Prabhūtas* there would be no bodies for *Liṅgas*' to appropriate and live in.

125. *Nirupabhoga* (40) without deriving pleasure or pain. All the experiences, including pleasure and pain are of *Puruṣas* the composite individual who transmigrates their

experiences cannot be ascribed to *Liṅga* alone. Since the Sāṅkhya thinkers fight shy of talking of transmigration in the connection of principle *Puruṣa*. Therefore they hold that *Liṅga* alone transmigrates, which without its *Puruṣa* remains *Nirupabhoga.*

It appears that neither a *Puruṣa* alone nor a *Liṅga* alone nor a body alone can have any knowledge or do anything. I. K. unambiguously lays down that *Jarā-Maraṇa-Duḥkha* is felt by the *Cetana Puruṣa. Jarāmaraṇa* are of the body of a *Liṅga-Puruṣa* who lives a life. Without the adoption of a body by that individual experience of *Jarā-Maraṇa-Duḥkha* is not possible. Similarly a *Liṅga* cannot do anything without the instrumentality of body. A dead body, of course, can neither know nor feel nor act. Hence it would not be wrong to say that *Puruṣa* is not the *Kartā*, that the *Liṅga* transmigrates without feeling pleasure or pain and that the body is not the knower. It is the composite individual, having these three constituents that knows, feels, wishes, desires and acts.

That *Liṅga* alone transmigrates is erroneous thinking; as according to the Sāṅkhya theory *Liṅga* is always the *Liṅga* of a *Puruṣa*. A *Liṅga* and *Liṅga* alone is an impossibility.

126. *Nirvṛtti* (52), self-expression by prompting corresponding behaviour. *Bhāvas* inhere in *Liṅga*, and it is from the *Liṅga* that they operate and determine behaviour. Prompting of behaviour is the satisfaction of *Bhāvas* and this is not possible without a *Liṅga*, as *Bhāvas* exist only in a *Liṅga*.

127. *Nivṛttaprasava* (65), one who has to contribute nothing more. When a *Puruṣa* attains *Kevala Jñāna, Prakṛti* has nothing more to do and therefore makes no new contribution Then the *Puruṣa* sees this sterile *Prakṛti* distinctly as something other than the own *Puruṣa* principle. This in *Īśvarakṛṣṇa's* word, is *Puruṣa* seeing the *Nivṛtta Prasava Prakṛti.*

128. *Pañcaśikhा* (70), the teacher whom *Āsuri* gave the knowledge which he, in his turn, got from Kapila, the founder of the Sāṅkhya system of Philosophy. *Pāñcaśikha* taught this lore to many aspirants.

129. *Paratantra* (10), dependent on another. *Vyakta* depends for its very being on *Avyakta*. It exists in this or that form capable of being introspected or perceived. All these forms make up the *Vyakta* reality.

130. *Paramarṣi* (69), the sage Kapila who is recognised on all hands as the founder of the Sāṅkhya system of philosophy.

131. *Paravāda* (72), other theories. All that was said in *Ṣaṣṭitantra* has been said in the seventy Kārikās with the exception of explanatory illustrations and mention of other theories. See *Ākhyāyikā*.

132. *Pariṇāmataḥ* (16), by assuming different forms *Avyakta* operates by assuming innumerable ever changing forms and shapes as a result of the combination of the three *Guṇas* in different proportions.

133. *Parimāṇa* (15), limited in space and time. All the various shapes and forms are limited and finite. This is said by *Īśvarakṛṣṇa* to be a proof of the reality of something which is infinite and can therefore take an infinite number of finite forms and shapes. That one reality is *Avyakta.*

134. *Parokṣa* (6), that which can neither be perceived nor introspected. Knowledge of such objects not gained by inference is gained by testimony–*Āptāgama.*

135. *Pāda* (26), the *Indriya* responsible for the ability to move about. It is a *Karmendriya.* Ordinarily we use our legs for moving from one place to another. But those who have no legs also manage to move about. They use the Indriya called *Pāda.*

136. *Pāṇi* (26), the *Indriya* which enables living beings to do something with their bodies without moving from one place to another. Generally we work with our hands. But we can also use the other parts of the body to accomplish a task, e. g. heading a football, unravelling a knot with the teeth, pushing with the trunk. See *Ādāna.* *Pāṇi* is one of the five *Karmendriyas.*

137. *Pāyu* (26), the *Indriya* which enables us to pass urine and stool. It is a *Karmendriya.* See *Utsarga.*

138. *Puruṣa*[1]=*Pumān* (3, 11, 17, 18, 19, 21, 36, 37, 55, 59, 60, 61, 65), *Jña*, the *Puruṣa* principle of reality which is in every way different from the *Prakṛti* principle. In other words it is not *Guṇātmaka* as *Prakṛti* is. *Guṇas* have an objective reality. *Puruṣas* are not objectively real. They enjoy a reality of their own. Every *Puruṣa* is said to be of the nature of *Cetana.* This principle of reality is not the material cause of any effect. Hence it is said to be *Aprasavadharmī.* From the fact that *Puruṣas* not being *Guṇātmaka,* I. K. infers their *Sākṣitva, Kaivalya, Mādhyasthya, Drasṭṛtva,* and *Akartṛbhāva.* But *Puruṣa* who is *Cetana* itself, does not suffer. The person who suffers is *Puruṣa*[2] a combination of *Puruṣa* and *Liṅga* and as such devoid of *Cetana.* *Īśvarakṛṣṇa* here calls him *Cetana* because he has in him the entity called *Puruṣa.* This thinker fails to distinguish between the whole and the part.

Puruṣa[2] (18, 36, 37, 55, 59, 61, 65), a *Puruṣa* in *Saṁyoga* with a *Liṅga.* By virtue of their *Saṁyoga* with *Puruṣas,* the *Liṅgas* appear themselves as *Cetana.*

As opposed to that the *Puruṣa* who is not in *Saṁyoga* with a *Liṅga* does not suffer in any way.

On attaining *Kaivalya* the *Liṅga* of the *Puruṣa* which he illumined disintegrates; but the *Puruṣa* does not change in any manner whatsoever. Though they remain in *Saṁyoga* with their *Liṅgas*[2], while they grow and their bodies die and are born, no change seen in the *Puruṣas.* They remain ever the same. *Saṁyoga* of a *Puruṣa* and a *Liṅgā* is a unique arrangement. It cannot be compared to any combination, mixture or blending we know of. All the same a *Puruṣa* and a *Liṅga* together make up one individual; and during the course of a life in a body they appear to be very much like a *Tridaṇḍa.* The three together behave, suffer, enjoy and transmigrate. The *Puruṣas* themselves do not move. Only the bodies driven by the *Liṅgas* move and the *Liṅgas* in *Saṁyoga* with their *Puruṣas* transmigrate. In absence of *Saṁyoga* there would be neither *Liṅgas,* nor the *Karaṇas,* nor *Mātāpitṛjas.*

139. *Prakāśa* (12), consciousness, which is the contribution of *Sattva* in a living being. See *Guṇa.* The thirteen *Karaṇas* are responsible for thirteen different kinds of consciousness, five sensations, five simple conations; concrete perceptions and conations and various wishes and desires; self consciousness; and taking decisions. *Prakāśakaram* is the process of becoming conscious.

140. *Prakāśya*[1] (32), consciousness, which is the product of *Prakāśakaram*. It is the work of the sense and active organs and the *Antaḥkaraṇas*. It can be either immediate or delayed auditory, tactual, visual, gustatory or olfactory knowledge and may this be considered to be tenfold. *Buddhi* considers the situations perceived as well as considers the pros and cons of the actions imagined by *Manas*.

Prakāśya[2] (36), after becoming conscious of. The other twelve *Karaṇas* bring to consciousness all that is required by *Puruṣa*[2] and present it to *Buddhi* to deal with. To distinguish it from *Prakāśakaram* we can paraphrase it as *Prakāśitum Kṛtvā*.

141. *Prakṛti*[1]- (3, 8, 11. 22, 37, 56, 61, 62, 63), *Pradhāna*,a principle of reality other than *Puruṣa*. As *Avyakta* is so subtle that it is below the threshold for any kind of sensation or introspection and the effects from which its existence is inferred differ from it in as much as they are of the nature of change. They resemble *Avyakta* in being *Guṇātmaka* in enjoying an objective reality capable of being ordinarily understood in being devoid of *Cetana* and in being productive of effects. Innumerable patterns can be discriminated in these movements and innumerable things can be seen. If we look at these only as change, ignoring all their complexity, we call them *Mahad*. This is the ancient Indian terminology. Hence *Īśvarakṛṣṇa's* statement from *Prakṛti Mahān*. When change occurs in *Prakṛti*, it displays in infinity of patterns. This is called its *Vibhutva*. But behind every change is *Prakṛti*, which is its cause and its essence. The various *Liṅgas*, are called by I. K. *Nānāśraya Prakṛti*. The *Liṅgas* are *Liṅgas* because they are in *Saṁyoga* with the *Puruṣa* principle. The theory forms the individual *Puruṣas* and are said to be in bondage and in the end to be released from bondage to transmigrate so long as they remain the *Liṅgas* of *Puruṣas*.

When a *Puruṣa* attains *Kevala Jñāna*, only one out of the eight *Bhāvas* remains in *Buddhi*. Then the *Puruṣa* neither performs meritorious or vicious actions, nor else does he need *Aiśvarya* or suffer in any way by the lack of it. This condition of *Prakṛti* in action is what I. K. calls *Nivṛttaprasava Prakṛti*. If we get rid of the obsession of two phases of *Guṇātmaka* reality, viz. *Sṛṣṭi* and *Pralaya* then there would be no necessity for positing *Prakṛti*. The change would be the last and ultimate *Guṇātmaka* reality. We need not ask what is that which changes. I. K. believes in such a *Pralaya* and hence in *Prakṛti* in which *Guṇas* are not functioning, though in essence it is *Guṇātmaka*.

Prakṛti[2] (3), material cause of something which would be its effects. *Prakṛti* is in this sense the root cause of every thing and though *Mahad, Ahaṅkāra, Indriyas* and the five *Tanmātrās* are in fact such effects, all of them can be correctly thought of as *Prakṛtis* as well- *Mahad* appearing as *Ahaṅkāra*, which in its *Vaikṛta* form the material of *Indriyas* and in its *Bhūtādi* form that of *Tanmātrās*. *Īśvarakṛṣṇa* calls seven of these forms *Prakṛti Vikṛtis*. But the eleven *Indriyas* and the five *Bhūtas*, the five gross forms, which appear as a result of combination of the *Tanmātrās*– are spoken of by him as *Vikāras*.

Prakṛti[3] (50), the *Tuṣṭi* which consists in depending on nature and remaining contented without doing anything to attain *Kevala Jñāna*. This is the name given to one of the four *Ādhyātmika Tuṣṭis*.

142. *Prakṛtilaya* (45), remaining concealed in some *Prabhūta* some atom of matter. Perfect *Vairāgya* without *Kevala Jñāna* enables a *Puruṣa*[2] to remain so concealed for thousands of years and thus escape the pain of *Saṁsāra*. But this is not

getting rid of pain once for all. These *Puruṣas*[2] have to return to a human existence for attaining *Kaivalya* by *Kevala Jñāna.* This is the ancient Indian view.

143. *Pratiniyama* (18), See *Niyama.*

144. *Pradīpakalpaḥ* (13, 36),*Pradīpavat*-like a lamp. Just as oil, a container, a wick, and a flame are brought together in such a way that a light is produced, lasts for some time and illumines objects, in the same way the three *Guṇas* combine in such a manner that they prove useful for *Puruṣas.* The eleven *Indriyas* also, each being different from the others like oil, container and wick, perform the one function of bringing to consciousness all that may be required by *Puruṣa*[2] and presenting it to *Buddhi* through *Manas* and *Antaḥkāraṇa;* though each does it in its own way. They co-operate without blending like the *Guṇas.*

145. *Pratyaya Sarga* (46), the eight different trends taken by the transmigrating souls as determined by the development of different *Bhāvas* the trend towards rising in the scale of living beings by developing *Dharma* and so on. From another point of view they can be placed in four broad divisions called *Viparyaya, Āsakti, Tuṣṭi* and *Siddhi* which are subdivided to form as many as fifty kinds of different experience. And there are innumerable varieties of each kind of experience. All this diversity is caused by the three *Guṇas* mixing in different proportions. Although experience is a predominantly *Sāttvika* affair, *Rajas* and *Tamas* also play their part in it and three together produce a variety of *Sāttvika* phenomena, which can themselves be arranged in a *Sāttvikatāmasa* scale. These experiences are marks of success and failure in the long course of progress towards the attainment of *Kevala Jñāna.* They constitute what *Īśvarakṛṣṇa* calls the *Pratyayasarga.*

146. *Pratyupabhoga* (32), experience. The *Karaṇas* which give us the various experiences are ultimately the forms taken by *Buddhi.* I. K. therefore considers all *Pratyupabhoga* to be the work of *Buddhi.*

147. *Pradhāna* (11, 37, 38), *Prakṛti*[1]. In K. 21, *Pradhāna* is *Pradhāna* in the form of a *Liṅga.*

148. *Prabhūta* (39), material objects from the microscopically small particles of matter to the biggest masses like the earth.

149. *Pramāṇa* (4), source of belief. We believe what we ourselves perceive or infer or learn from reliable testimony. Hence perception, inference end testimony are called *Pramāṇas* technically known as *Dṛṣṭa, Anumāna* and *Āpatāgama.* We act according to our belief, though they sometimes prove to be wrong knowledge gained by these *Pramāṇas* is not necessarily correct knowledge. But ordinarily these three are the only methods of gaining correct knowledge. Hence this classification of *Pramāṇas.* If knowledge gained by one *Pramāṇa* contradicts that gained by another, we do not work on the assumption that any of them is correct.

150. *Prameya* (4). that which is believed (See Pramāṇa).

151. *Pravṛtti*[1] (12), apparent movement. The extreme *Sattva* movement are too fast and the extreme *Tamas* ones too slow to be noticed. The *Rajas* movements are of intermediate frequency. Hence the work of *Rajas* is said to be movement *Cala.*

Pravṛtti[2] (15), actual existence, happening, appearing. The innumerable particular existents would not be there if there was nothing corresponding to them as their potentialtiy *Śakti*-which becomes actual. This is advanced by

Īśvarakṛṣṇa as one of the proofs of the reality of *Prakṛti*[1], which is the potentiality of every thing that actually exists.

Pravṛtti[3] (17, 57), urge, propensity. There is an inner urge in every *Puruṣa*[2] to do this and that which ultimately proves to be in his interest. Reference is to the search for the surest means of getting rid of pain. That means is *Kevala Jñāna* which brings *Kaivalya*. This urge *Īśvarakṛṣṇa* attributes to *Pradhāna* only. The meaning is that it is by virtue of this component that *Puruṣa*[2] is equipped with this urge. The presence of this urge in every *Puruṣa*[2] is also an argument given by *Īśvarakṛṣṇa* in support of the thesis that there are individual *Puruṣa*[1].

152. *Pralaya* (69), going out of existence. The philosophy taught bv Kapila is an investigation into appearance, continuance and disappearance of all that exists.

153. *Prāṇa* (29), the respiratory reflex. It is considered by the ancient Indian thinkers to be one of the five principal *Vāyus*, the other four being *Apāna, Samāna, Vyāna* and *Udāna*. These are considered by *Īśvarakṛṣṇa* to be the joint function of all the *Karaṇas* which is responsible for maintaining life. If respiration, elimination digestion, circulation and the reflexes to escape injury cease, life ceases. See *Dhāraṇa*.

154. *Prīti* (12), peace of mind. In consciousness, which is predominantly *Sattvika*, concentration of *Sattva* means peace. See *Guṇa* and *Aprīti*.

154. *Prekṣaka* (65), unconcerned spectator. As a result of *Kevala Jñāna, Puruṣa*[2] stands like an unconcerned spectator of *Prakṛti*. Then in his *Buddhi* inheres only one of the eight *Bhāvas*, and has *Prakṛti* has no longer to contribute anything for bringing *Kaivalya* to that *Puruṣa*.

156. *Bandha* (44), continuance of *Saṁyoga*. *Saṁyoga* is not broken so long as *Kevala Jñāna* does not dawn on the aspirant. Transmigration may stop for a long time if complete *Vairāgya* is attained without *Jñāna* but *Saṁyoga* continues.

157. *Buddhi* (23, 35, 49), deciding, selecting, determining, discriminating. This is how I. K. explains Buddhi. But at the same time he calls Buddhi a *Karaṇa* which according to I. K. sees the subtle distinction between the *Puruṣa* and *Prakṛti* principles also; and he holds that the *Bhāvas* are the forms which it takes. *Bhāvas*, again, are said by him to inhere, in a *Liṅga* and to transmigrate with it. All this makes a neat consistent theory; *Liṅga* contains *Buddhi* as it is one of the *Karaṇas*, of all of which the *Liṅga* is made up and *Bhāvas* are nothing but the various forms of *Buddhi*. Lay men seek a clear cut distinction between a substance and its functions. But this distinction is superficial and only pragmatic. Science and philosophy speak a different language and the ancient Indian thinkers often ignored this distinction. According to them as *Antaḥkaraṇa* and a constituent of a *Liṅga*[1], *Buddhi* is a substance; as *Adhyavasāya* it is a function and as the *Bhāvas* it is of the nature of dispositions,abilities, disabilitities and so on. Since the *Indriyas* are the forms discerned in *Vaikṛta*-cum-*Rājasa Ahaṅkāra*, it appears that, according to *Īśvarakṛṣṇa, Buddhi* is the *Sāttvikarājasa* aspect of *Mahad*. Perhaps it is for this reason that *Buddhi* is some times used as a synonym for *Mahad*.

158. *Buddhindriya* (26, 34), sense organ. (See *Indriya* and *Karaṇa*) There are five senses-*Cakṣu, Śrotra, Ghrāṇa, Rasanā* and *Tvak*-visual, auditory, olfactory, gustatory and cutaneous respectively. We use them for sensing and *Manas* and the senses together for perceiving.

159. *Brahma* (54), life of the most divine of gods. This type of life is said to top the *Bhautika Sarga*. It is the most *Sāttvika* of all possible lives.

160. *Bhāgya* (50), destiny-here contentment consequent upon dependence on destiny-to depend upon fate and do nothing for attaining *Kevalı Jñāna*. It is one of the four *Ādhyātmika Tuṣṭis*.

161. *Bhāva* (40, 43, 52), mental disposition. According to *Īśvarakṛṣṇa* there are eight principal *Bhāvas-Dharma, Adharma, Jñāna, Ajñāna, Rāga, Virāga, Aiśvarya* and *Anaiśvarya* (K23). But there are innumerable degrees in which each of them operates. I. K. therefore believes in a whole *Sarga* of them. *Bhāvas* are the forms of which *Buddhi* takes. *Buddhi* is an *Antaḥkaraṇa* and thus a part of a *Liṅga*. In this way its *Bhāvās* are a part of the *Liṅga*. His *Liṅga* is a constituent of every *Puruṣa*[2] and thus his *Bhāvas* form the very mental constitution of every individual.

Most of our *Bhāvas* are *Prākṛta* i. e. they are in our nature by virtue of our having a *Guṇātmaka* component. There *Bhāvas* are getting constantly modified by our experiences and behaviour. These modified *Bhāvas* are called *Vaikṛta*. In some extraordinary individuals the *Sāttvika Bhāvas* are fully developed from the very beginning and thus there is no trace of the *Tāmasa Bhāvas* in them. These *Sāttvika Bhāvas* are termed *Sāṁsiddhika*. From all this it is clear that there cannot be a *Liṅga* without *Bhāvas*, nor can a *Bhāva* exist or be satisfied by resulting into action if there is no *Liṅga* to contain it.

162. *Bhūta* (22, 38), the elements *Ākāśa, Teja, Vāyu, Āp* and *Pṛthvi*. The *Bhūtas* are the comparatively gross forms of the subtle *Tanmātrās* and each has the qualities of the

one or more of them. *Ākāśa* is the gross form taken by only one *Tanmātrā* viz. *Śabda*, *Vāyu* by two, namely, *Śabda* and *Sparśa*; *Teja* by three, viz. *Sabda, Sparśa* aud *Rūpa*; *Āp* by four viz. *Śabda, Sparśa, Rūpa* and *Rasa*, and *Pṛthvī* by all the five of them.

The *Bhūtas* are said to be *Śānta, Ghora* or *Mūḍha*, as also *Sukṣma, Mātāpitṛja* or *Prabhūta*. They are *Viśeṣa* compared to *Tanmātrās* which are considered to be *Aviśeṣas*.

Bhūta[2] (56, 69), everything *Guṇātmaka*, the entire creation. The knowledge, which enables *Puruṣas*[2] to attain *Kaivalya* and which is the gift of the sage Kapila is a discussion of the appearance, continuance of all the *Bhūtas* in this sense.

163. *Bhūtadi* (25), the *Tamas* predominant variety of *Ahaṅkāra* which takes to form of the five subtle *Tanmātrās*.

164. *Bheda* (15) that which is differentiated. Things which can be differentiated from one another are all limited and finite. Therefore there must be an unlimited, undifferentiated, indiscriminate reality in which they are grounded and which is their material cause. This is an argument in favour of the reality of *Avyakta*.

The ancient Indian thinkers were not satisfied with change being the last word in philosophy. They therefore postulated an indiscriminate, formless reality and considered it to be the uncaused cause of the universe. The universe is in this sense the Kārya (effect) of *Avyakta*.

165. *Bhoktṛbhāva* (17), feeling pleasure and pain. All of us *Puruṣas*, are affected by this hedonic tone of experiences; and this is put forward by *Īśvarkṛṣṇa* as a proof of the existence of *Puruṣas*. See *Akartṛbhāva*.

166. *Bhautika Sarga* (53), various types of life made available by *Pradhāna* for *Puruṣas*[2] to live. In K54 they are described as *Brahmādistamba Pāryanta.* Of these there are eight varieties of super human *(Deva)* life, five of animal and plant life and only one kind of human life.

Sattva is said to predominate in lives at the upper end of this scale. In Kārika 44 *Dharma* is given as the means of rising in this scale of lives.

Practising *Dharma* leads to a superior order of life which is preponderantly *Sattvika.*

167. *Manas* (7, 27), one of the 13 *Karaṇas* which is an *Indriya* as well as an *Antaḥkaraṇa.* As one of the *Indriyas* by simultaneous association, it connects sense with percepts and vague motor drives with concrete action impulses. As one of the three *Antaḥkaraṇas, Manas* imagines, wishes and desires. Absence of perception, though senses are being stimulated, is therefore called *Manoanavasthāna*—absent mindedness and considered by *Īśvarakṛṣṇa* to be one of the causes of imperceptibility of objects. Activity of *Manas* is implied in perception as it is in impulses to perform such and such an action.

168. *Mahat* (3, 8, 22, 40, 56), *Prakṛti* in action, *Prakṛti* is thus the material cause of *Mahad.* But this casual connection is not like that between two phenomenon, nor is it perceptible or introspectible. It appears that *Prakṛti* and *Mahad* are one and the same thing looked at from two different points of view. The *Vyakta* aspect of *Prakṛti* is *Mahad* and the *Avyakta* aspect of *Mahad Prakṛti.*

As *Prakṛti* is the material cause of *Mahad,* the latter is that of *Ahaṅkāra* and in this sense they are both *Prakṛti.* But *Prakṛti* is *Avikṛti,* i. e. it is not the effect of any thing

else, while *Mahad* is *Vikṛti.* Hence it is called *Prakṛti-Vikṛti.* So are *Ahaṅkāra* and the *Tanmātrās. Īśvarakṛṣṇa* considers *Prakṛti* to be the cause not only of *Mahad* but of everything. He has therefore used the expressions *Mahadādi, Mahadādisuksma Paryanta* and *Mahadādi Viśeṣabhūta Paryanta.* All this shows that, according to him, in the strict sense of the word 'effect' while the *Śānta, Ghora* and *Mūḍha Viśeṣas* actually exist and are the true effects of *Prakṛti* intervening *Prakṛti Vikṛtis* are all abstractions. They do not exist in the sense in which the *Viśeṣas* mentioned above exist, though they are said to form a causal chain, as they were all separately existent phenomena. The significant expressions used by *Īśvarakṛṣṇa* clearly indicate that this is not his theory.

The *Mahadādiviśeṣabhūta* are the particular individual existents in which by close and careful investigation we discern the *Prakṛti-Vikṛtis.* Underlying all of them is *Mūlaprakṛti (Pradhāna)* which cannot be discerned in any way. It is known only by inference on the supposition that there must be a real noumenal cause of phenomenal reality. Thus in *Īśvarakṛṣṇaś* view *Mahad* is the *Guṇātamaka* reality which exists in and through the *Śāntā, Ghora* and *Mūḍha Viśeṣas.* But he believes that *Mahad* is not the ultimate *Guṇātmaka* reality. Underlying it there is its material cause *Pradhāna* or *Mūlaprakṛti.*

169. *Mahāmoha* (48), one of the five kinds of *Viparyaya. Īśvarakṛṣṇa* has not explained *Viparyaya;* but since in the Kārikā following the one in which *Viparyaya* is said to have five varieties he speaks of the varieties of *Tamas*[2], *Moha, Maha moha, Tāmisra* and *Andhatāmisra,* it is clear that these five are the *Viparyayas* which the commentators equate with *Patañjali's* five *Kleśas* and therefore *Mahāmoha* with *Rāga.* Corresponding to the five sense organs there can be

five kinds of percepts about which we all know and five kinds about which we have only heard from the seers. The commentators explain the tenfold nature of *Mahāmoha* by relating to these ten kinds of percepts.

170. *Moha* (48), sloth (cf. *Kapilāsurīsaṁvāda.*) One of the five *Viparyayas*. It is generally identified with *Kleśa Asmitā* and the commentators connect the eight form of *Moha* with the eight aṇimādi siddhis. This connection can however, be established only if we interpret the word *Moha* as pride. The relation of these *Siddhis* with *Moha* as *Asmitā* is rather farfetched.

171. *Mātāpitṛja* (39), fertilised ovum. Every *Liṅga* unconsciously finds a suitable *Mātāpitṛa* and appropriates it. Then it becomes the body of a living being.

172. *Mādhyasthya* (19), remaining unconcerned, not being soiled by *Rāga* or *Dveṣa*. Just as the dṛṣṭa of *Puruṣa* is different from that of *Liṅga*, the sukha-duḥkha of *Puruṣā* too is different from those of the *Liṅga*. The dṛṣṭā of *Puruṣa* is of the nature of introspection. The sukha-duḥkha of *Puruṣa* are of the nature of *Bhoga*.

173. *Mithuna* (12), Blending, work of the three guṇas blend. This is one of the four ways in which they are related to one another, the other three ways being *Abhibhava*, *Āśraya*[3] and *Janana*. Different feelings may blend and form unique experiences.

174. *Mūḍha* (39), one of the three kinds of *Viśesas*–that which matter brings peace not agitation to us. One and the same object can be *Śānta*, *Ghora* or *Mūḍha* under different circumstances.

175. *Mūlaprakṛti* (3), See *Mahad* and *Avyakta*.

176. *Rajas* (13, 54), one of the three *Guṇas*. It is said to be responsible for movement. As compared with *Sattva* and *Tamas*, Rajas is movement which is neither too fast nor too slow to be perceived. *Rajas* is supposed to be the mover and agitator. Consciousness is predominantly *Sāttvika*, but *Rajas* also plays its part in it. In consciousness its effect is agitation, motivation, prompting, etc. This is its *Aprīti*.

Sattva, *Rajas* and *Tamas* are used as relative terms signifying degrees of superiority, goodness, desirableness etc. Hence the middlerange of the *Bhautika Sarga*–scale of lives is said to be predominantly *Rājasa*, the upper one *Sāttvika* and the lower one *Tāmasa*. *Prakāśa* and *Prīti* are the superior end and *Sthiti* and *Viṣāda* the inferior end, *Aprīti* and *Upaṣṭambha* being the middle range.

177. *Rasanā* (26), the gustatory sense. See *Indriya*.

178. *Rāga* (45), attachments, desires, hankerings etc. These necessitate transmigration. In K23 the *Bhāva* called *Rāga* is said to be *Tāmasa* as *Rāga* is the opposite of *Virāga* which is *Sāttika*. Since all the *Guṇas* are present every where, *Rāga* etc. are *Tāmasa* in the sense that *Tamas* predominates in them. *Rājasa Rāga* in *Kārikā* 45 therefore means the *Rajas* element in the *Tāmasa Rāga*. is also *Rājasa* in sofar as it causes transmigration.

It inheres in *Liṅga* and is a part of the character of every *Puruṣa* and remains with it as it lives one life after another.

179. *Laghu* (13), fine, light, quick. *Sattva* is so described. The manifestation of *Sattva* in living being is seen in their alertness, quickness, intelligence etc.

180. *Liṅga*[1] (20, 40, 41, 52, 55), the subtlest *Guṇātmaka* in individual. *Liṅga* is described by *Īśvarakṛṣṇā* as *Mahad-ādisukṣma-Paryanta.* A *Liṅga* is a particular individual a *Sukṣma Viśeṣa*-which has its being in *Mahad.* Hence the statement that if there were no *Viśeṣas* there would be no *Liṅgas* (K41) without a *Mātāpitṛja* and a *Prabhūta* type of *Viśeṣa.* Thus *Suksma Viśeṣa* and *Liṅga* are one and the same thing.

Liṅga is a *Liṅga* because it is in *Saṁyoga* with a *Purusa* and since every *Saṁyoga* is said to be beginningless every *Liṅga* should also be beginningless. This is its *Purvot-patti.*

Being an extremely subtle entity, the movements of a *Liṅga* are not obstructed in any way. It can enter even an impervious rock or stone. Being *Suksma, Liṅga* survives the death of the body.

According to *Īśvarakṛṣṇa*, a *Linga,* as such does not experience pleasure or pain. It is only when it takes a *Mātāpitṛja* that experiences come to vṛtti. It is for this reason that *Liṅga* is said to go from life to life without feeling pleasure or pain.

Without a *Mātāpitṛja* and a *Prabhūta* type of *Viśeṣa* a *Liṅga* cannot be said to exist as things of the world do. It is real as *Mahad, Antaḥkaraṇa* and *Indriya* are real. But it exists only when it lives a life in a body. Deep meta-physical thinking reveals this difference between reality, only as reality, and existence. A thing may be real without being existent. Thus all the three *Viśeṣas* are the *Āśrayas* of *Linga,* and I. K. is justified in the use of the plural *Viśeṣaiḥ.*

However, the *Bhāvas* which motivate the behaviour of *Puruṣas*[2] are said to reside in *Liṅga* and to have no existence except in a *Liṅga*[1]. *Bhāvas* are a part of the constitution of the *Liṅga*[1] in which they inhere. They form the very structure of the *Liṅga.*

All the various *Liṅgas,* of which the number is legion, constitute the *Liṅga Sarga.* After a *Puruṣa*[2] has attained *Kevala Jñāna,* his *Liṅga*[1] has nothing more to do and when the body of such a *Puruṣa* dies this *Liṅga* leaves its indi-viduality and merges *Avyakta.* But so long as a *Puruṣa* remains in the dark and lives his *Liṅga* remains intact.

Every *Liṅga* takes one life after another just as an actor plays different roles in different dramas. All there roles are made available to *Liṅga* by *Prakṛti.* The significance of the word saṁsarati is that having its being in *Mahad, Liṅga* does not jump from one life to another. It only shifts.

Liṅga[2] (5), something which points to the existence of something else-here a proposition from which another necessarily follows. The former is called premise and the latter its conclusion; and the premise-conclusion relation-the relation of evidence-is the *Liṅgaliṅgi* (relation). If fire being there follows from smoke being there. The latter is the *Liṅga*[3] of the former, which is its *Liṅgi.*

Liṅga[3] (10), literally that which merges tn something, all the forms which the changing *Guṇātmaka* reality takes. *Vyakta* is here said to be *Liṅga*[3]. As opposed to this *Avyakta* is not the form which any other reality, called its matter, takes. This is said to be one of the important differences between *Vyakta* and *Avyakta.* The former merges in *Avyakta,* which does not merge in any other matter.

181. *Liṅgi* (5), that which necessarily follows from some-thing which is its *Liṅga.*

182. *Vacana* (28), speaking, the function of the *Vāk Karmendriya.*

Īśvarakṛṣṇa considers *Vacana* to be confined to the use of a spoken conventional language of words. The other means of communication do not come under *Vacana.* It seems that they distinguished between the act of communication and the means of communication. All that a human being communicates to other human beings cannot be expressed in gestures. Hence the importance of words.

183. *Varṇaka* (13), that which restrains, causes obstruction. See *Tamas.*

184. *Vāk* (26, 34), the *Indriya* which enables living beings to speak. The *Viṣaya*[2] of *Vāk* is *Śabda*[2], which is the stimulus for the ear alone. The other *Karmendriyas* may stimulate any or all of the five senses.

185. *Vāyavaḥ* (29), the unlearnt reflex responses, which maintain life. Chief of them is *Prāṇa*-respiration. They are not the functions of any one *Karmendriya*, but are said to be the joint work of all the *Karaṇas.* See *Dhāraṇa.* They speak of the five *Vāyavāḥ-Prāṇa, Apāna, Samāna, Udāna* and *Vyāna.* But essentially these are the various ways in which the one impulse to live works. The one name for all of them is *Prāṇa.*

186. *Vikāra* (3), different shapes taken by the same thing on account of changes occuring in it. Here the word is used as a technical term for the eleven *Indriyas* and the five *Bhūtās* to signify that they are *Vikṛtī* without being *Prakṛti.*

187. *Vikṛti* (3), effect in relation to a material cause. Literally *Vikṛti* and *Vikāra* have the same meaning, but *Īśvarakṛṣṇa* calls *Mahad, Ahaṅkāra* and the five *Tanmātrās,*

Vikṛtis and the eleven *Indriyas* and the five *Bhūtas, Vikāras* obviously because they are not *Prakṛti* as opposed to *Vikṛti* and as compared to *Tanmātrās,* they are themselves called *Viśeṣās. Īśvarakṛṣṇa* applies the term *Prakṛti* in this sense only to those *Tattvas* which are the material cause of other *Tattvas.*

Thus though in one sense, the *Vikāras* can be said to be neither *Prakṛti*[4] nor *Vikṛti,* they are the forms which *Prakṛti*[2] takes and are in the literal sense, *Vikṛti. Īśvarakṛṣṇa,* therefore, does not say that they are neither *Prakṛti* nor *Vikṛti.* This expression he reserves for *Puruṣa*[1] who in no sense whatsoever either*Prakṛti* or *Vikṛti.*

188. *Vijñāna* (2), *Jñāna*[2]. A thorough, systematic and exhaustive knowledge of *Vyakta, Avyakta* and *Jña* is, according to *Īśvarakṛṣṇa,* the best and the purest means of getting rid of the threefold pain. *Kevala Jñāna* follows the complete mastery of this learning. *Kevala Jñāna* also brings *Kaivalya* which is the only state completely and permanently free from pain.

189. & 190. *Viparyastam=Viparyāsa* (19, 23, 45), opposition, being entirely different. All the distinguishing marks of *Puruṣa* mentioned in Kārikā 19 are said to follow necessarily from the *Puruṣa* and *Prakṛti* principles being essentially different from each other. Absence of the *Bhāva* called the *Aiśvarya* amounts to meeting with insurmountable obstructions. The opposites of *Dharma, Jñāna, Virāga,* and *Aiśvarya* i. e. *Adharma, Ajñāna, Rāga* and *Anaiśvarya,* are said to be the *Tāmasa* contents of *Buddhi.* The opposite of *Jñāna (AJñāna)* leads to *Bandha,* which is the opposite of *Apavarga.* Similarly *Anaiśvarya,* i. e. absence of *Aiśvarya,* means *Vighāta,* the opposite of *Avighāta.*

191. *Viparyaya*[1] (14, 17-8, 44-5, 69), different, the opposite. *Prakṛti* is *Aviveki* etc. because it is *Guṇātmaka*. If it were not so, it could not be *Guṇātmaka*. The commentators explain by adding that the *Puruṣa* principle is not *Aviveki* etc. and it is not *Guṇātmaka* either. In support of the Sāṅkhya theory that there are *Puruṣās* and there are many of them, I. K. argues, that we find *Puruṣas* to be in every way different from the *Guṇas* of the composition and proportion of the three *Guṇas* and consequently their mental structures to be different in different individuals. According to I. K. absence of the *Bhāva* called *Jñāna*, i. e. *Ajñāna*, leads to the continuence of *Bandha* and that of *Aiśvarya* i.e. *Anaiśvarya* means that the obstructions in his way have not been surmounted by the aspirant not endowed with *Aiśvarya*. Absence of the nine *Tuṣṭis* and eight *Siddhis* makes seventeen out of the twenty eight *Àsaktis*. They are here called *Buddhibādhās*. A *Buddhibādhā* arises if one misses any of the *Tuṣṭis* or *Siddhis*.

Viparyaya[2] (46, 47), five of fifty experiences which according to one arrangement, constitute the *Pratyaya Sarga*. *Īśvarakṛṣṇa* does not say in so many words that the experiences for which *Tamas*[2], *Moha*, *Mahāmoha*, *Tamisra* and *Andhatamisra* are responsible are these five experiences, but since he has counted the variations of these five among the fifty members of the *Pratyayasarga*, it is clear that he means such experiences. Though *Viparyaya*[1] is *Ajñāna*, there is an important difference between the two. The former is a *Pratyaya*, the latter a *Bhāva*. Corresponding to every *Bhāva* there is an experience. But while an experience is a passing process, the motivating *Bhāva* is abiding. It is a part of one's psychological makeup and is not effaced with the death of one's body. *Īśvarakṛṣṇa* does not include *Rāga* in *Ajñāna*. He considers it to be a *Bhāva* in itself. *Ajñāna* for him, is absence of discriminative knowledge of *Vyaktāvyaktajña*.

192. *Vibhāga* (15), each appearing as different from the other; here emergence of effects in their material cause. See *Avibhāga*.

193. *Vibhutva* (42), far reaching capability. *Prakṛtervibhutvayoga*, therefore, means *Prakṛti* being i. e. capable of doing much. Since the vast *Bhautikasarga* is made available to it by *Prakṛti*[2] exery *Liṅga* takes different lives one after the other as an actor plays different roles one after the other *Vimarda* (46), *Abhibhāva*.

194. *Vaiṣamya* (46), mixing in different proportion. Multiplicity of the experiences which constitute the *Pratyaya Sarga* is due to their mixing in different proportion and consequently their relative dominance and subjection of the different *Guṇas*. Being the function of *Indriyas*, consciousness is essentially *Sāttvika*.

But the *Guṇas* do not work in isolation. Each *Guṇa* is in some degree present every where and variations in experience are caused by relative increase in the influence of the differnet *Guṇas*. This is *Guṇavaiṣamyavimarda*.

195. *Vimokṣa* (56-8), *Kaivalya*. The innumerable *Guṇātmaka* particulars in whom searching investigation can reveal the working of the twenty- three *Tattvas*- from *Mahad* to the *Viśeṣas*- are all there to minister to the *Vimokṣa* of the different *Puruṣa*.[1]

196. *Virāga*= *Vairāgya* (23, 45), detachment, which is one of eight *Bhāvas* and can be cultivated by effort. Complete *Vairāgya* without *Kevala Jñāna* leads to *Prakṛtilayatva*

197. *Viśeṣa*[1] (16), specific, different from all others. Every form which the *Guṇas* takes is a particular combination different from all other combinations.

Viśeṣa[2] (34), concrete as opposed to abstract, percept as opposed to sensum. As a sense organ is stimulated we sense a quality like hardness and at the same time perceive a hard object. The latter is a *Viśeṣa*[2] *Viṣaya.* Co-operation of *Manas* with the *Indriya* is necessary for doing this. See *Āviśeṣa.*[1]

Viśeṣa[3] (38, 39, 41), a *Tattva* which is iowest in the scale of generality. The five *Bhūtas* are considered to be *Viśeṣas*[3] in this sense. There are no other *Tattvas* more particular than these. From another point of view *Suksma, Mātāpitṛja* and *Prabhūta* are the three *Viśeṣas*[3]. For a lay man these alone constitute the *Guṇātmaka* reality consisting of material objects living bodies and souls. But the ancient Indian physicists, psychologists and metaphysians saw in them the *Bhūtas* and the tanmātrās and the working of the thirteen *Karaṇas,* and could thus explain to the satisfaction of the discerning investigator the multiplicity, variety and complexity of the universe. The other twenty three *Tattvas* exist in and through these *Viśeṣas*[3]. They are all immanent in the *Viśeṣas*[3]. It may be that at the bottom of *Vyakta* is either a pattern of changes or a system of forming and vanishing *Kramas* and that *Avyata* is a potentiality of *Vyakta.* This makes them *Viṣaya.* On the other hand, *Puruṣa* is not based on any such thing. This is what is meant by saying that *Puruṣa* is not a *Viṣaya.* In this way *Puruṣa* remains a *Viṣaya* in the sense of being an object of thought.

198. *Viṣaya*[1] (11, 50), objective reality as opposed to *Puruṣa.* Complete disinterestedness in the five kinds of external objects visual, auditory, gustatory and tactual-forms five out of the nine *Tuṣṭis.*

Viṣaya[2] (33, 34, 35), the material collected through the *Indriyas* for being dealt with by the *Antaḥkaraṇa. Buddhi* is said to go deep into all such material and the group of ten *Indriyas* is said to convey these *Viṣayas*[2] to the three fold *Antaḥkaraṇa.*

199. *Viṣāda* (12), dullness, neither tranquility nor agitation. It is said to be the nature of *Tamas.* In consciousness, which is on the whole *Sattva*- dominant, the part of *Tamas* is dullness, stupidity, ignorance, which raise their heads in the state of *Viṣāda.* In the way *Viṣāda* is responsible for them.

200. *Vṛtti* (12, 13, 28. 31), work, operation. The *Guṇas* operate by one dominating over another or the other two, one generating another and combining with one another. In this way they co-operate to serve the purpose of *Puruṣa*[2].

Work of the senses is said to be only *Ālocana* of *Sabda, Sparśa, Rūpa, Rasa* and *Gandha.* But the Kārikā 34 clearly declares their *Viṣayas*[2] to be concrete particulars as well as their abstract qualities. *Īśvarakṛṣṇa's* theory is that the senses bring sensa as well as percepts, the latter in co-operation with *Manas.*

Work of the *Karmendriyas* consists in *Vacana, Ādāna, Viharaṇa, Utsarga* and *Ānanda.* Action of one *Indriya* stimulating that of another is also said to be among the functions of *Indriyas.*

201. *Vaikalya* (47), disorder or failure. An *Āsakti* is caused by dysfunction or complete failure of a *Karaṇa.* Hence they speak of thirteen *Āsaktis.*

202. *Vaikṛta*[1] (25), refined, sublime. The aspect of *Ahañkāra*[1] which shows the eleven *Indriyas* is so called, and

since the *Indriyas* are called *Sāttvika* and the two other aspects of *Ahaṅkāra*[2] are called *Rājasa* and *Tāmasa*, it is clear that by *Vaikṛtāhaṅkāra* Īśvarakṛṣṇa means *Sāttvika Ahaṅkāra.*

Vaikṛta[2] (43), acquired, developed, cultivated. *Vaikṛta*[2] *Bhāvas* are those which are not inborn but gradually cultivated. It may take a number of lives to cultivate *Jñāna*, as for example.

203. *Vaiṣamya* (46), relative dominance and subordination of the *Guṇas* in different degrees which is responsible for the fifty varieties of the *Pratyaya Sarga*.

204. *Vaiśva Rūpya* (15), the universe and all that it contains. *Īśvarakṛṣna* gives several reasons to support the thesis that there is a material cause of the universe and calls that cause *Avyakta*. The orthodox ancient Indian philosophers had a confirmed belief in a single indiscriminate, indeterminate material cause of the universe.

In the state of *Pralaya* the universe disappears but its ultimate material cause remains. According to them this first material cause is ever-lasting-not the universe as it exists. According to I. K. in the state of *Pralaya Pradhāna* is *Avyakta*; otherwise it is *Vyakta* and exists as the universe.

205. *Vyakta* (2, 10, 11), lit. actual, not only potential; one of three realities complete insight into which is the best and the purest means of permanently getting rid of the three kinds of pain. *Vyakta* is the opposite of *Avyakta* in as much as it is not the first cause, it is manifold and is neither everlasting, nor all-pervading nor self-supporting nor formless. It is many in one. But it resembles *Avyakta* in being *Guṇātmaka* objective, knowable in the ordinary

manner by perception, introspection inference, in being devoid of *Cetana* and not being a class of simple discrete individuals.

With the exception of the reality called *Avyakta*, all *Guṇātmaka* reality is *Vyakta*, which may well be defined as *Mahadādi Bhūtendriya Paryanta* reality. See *Mahad.* They are only relatively actual. They are also potential in regard to other realities.

206. *Vyavadhāna* (7), intervention, something coming in the way and causing obstruction. This is mentioned as one of the causes of imperceptibility of objects.

207. *Śakta* (9), that which has the potentiality of some thing or the capability of being the cause of one thing. (See *Sakya*).

208. *Sakya* (9), possible effect of something which is capable of being cause. Only a *Śakta* can be the cause of its *Śakya. Sakta* and *Śakya* are thus relative terms. Every cause must be the *Śakta* of its effect and every effect the *Sakya* of its cause. This is the well known *Sāṅkhya Theory* called *Satkāryavāda*, according to which every effect must be as real as its cause, and which necessitates a belief in *Avyakta* (See *Vyakta* and *Satkārya*).

209. *Sabda*[1] (28), physical sound which is the adequate stimulus for the ear and thus the objects of *Alocana* through the *Śrotra Indriya.*

Śabda[2] (36), sound produced by means of the vocal organs which is said to be the work of *Vāk*. It is by means of this *Indriya* that men and animals express themselves by making different sounds.

Śabda[3] (51), Listening to the talks of these whom we consider to be competent. It is one of the marks of success, one of the *Siddhis*.

210. *Śrotra* (26), the auditory sense. See *Indriya*.

211. *Ṣaṣṭitantra* (72), an old, perhaps the oldest, work on Sāṅkhya Philosophy. *Īśvarakṛṣṇa* derived from this text the knowledge contained in his seventy *Kārikās* and claimed that he had brought in all the subjects dealt with in the original composition with the exception of illustrative stories and the views of other philosophers. Taking their cue from the title of this treatise, subsequent writers believed that the sixty topics treated in the *Ṣaṣṭitantra* were the fifty members of the *Pratyaya Sarga* and the ten *Maulikārthas*– principal tenets of the Sāṅkhya doctrine– not mentioned by I. K.

112. *Saṅkalpaka* (27), *Manas*, that which wishes and desires. *Saṅkalpa* is said to be the function of *Manas*. But wishing, desiring are the work of *Manas* as an *Antaḥkaraṇa*. As a *Bāhya Karaṇa*, *Manas* co-operates with the senses and *Karmendriyas* and enables them to perceive and perform definite actions.

213. *Saṅghāta* (17), organised whole, parts so arranged that they form a systematic unity. *Śānta, Ghora* and *Mūḍha Viśesas* are such wholes and the theory is that as men prepare objects for the use of some body or the other, *Prakṛti* has arranged these *Viśeṣas* for the use of some living beings. These living beings are individual *Puruṣa*.[1] This is a combination of the time honoured cosmological and teleological arguments advanced by *Īśvarakṛṣna* to prove the existence not of God–but of *Purusas*[1].

214. *Satkārya* (9), reality of effect–here every effect existing in some way even before it appears. According to the theory known as *Satkāryavāda* every effect is potentially present in its cause. This theory, however, applies to material causes only. To causes of phenomena as other antecedent phenomena this theory is not applicable. Growth of plants is not in any way present in shower of rain. But gold is potentially there in *Pṛthvī*, *Pṛthvī* in the *Tanmātrās*, *Tanmātrās* in *Tāmasāhaṅkāra*, all kinds of *Ahaṅkāra* in *Mahad* and of *Mahad* in *Prakṛti*. Hence Sataḥ *Saijāyate*. This is I. K.'s *Satkāryavāda*. This does not clash with the Nyāya theory of *Prāgabhāva*.

215. *Sattva* (13, 54), one of the three *Guṇas*, preponderance of this *Guṇa* in the *Karaṇas* is responsible for the kind of consciousness all of us have. Mind painted by the mentalistic psychologists is *Sattva*-dominant. In consciousness itself, however, comparatively more of *Sattva* means peace of mind. See *Rajās*, *Tamas*, *Ūrdhva* and *Guṇa*.

216. *Saptarūpa* (63), seven aspects–here the following seven *Bhāvas* which inhere in *Prakṛti*– *Ajñāna*, *Dharma*, *Adharma*, *Rāga*, *Virāga* *Aiśvarya* and *Anaiśvarya*. These *Bhāvās* seek satisfaction and hence need life after life and thus prevent the attainment of *Kaivalyajñāna* (i.e. *Kevalajñāna*) is the only *Bhāva* which seeks no such satisfaction. Its *Vipāka* is *Kaivalya*. The other *Bhāvas* keep *Puruṣa*[2] in bondage.

217. *Saptati* (72), seventy. Manuscripts of the work called "Sāṅkhyakārikā" do not agree about the number of verses it contains. The entire subject matter is covered by the first sixty nine verses. The author has called the books *Saptati* because a closing verse is added which is 70th Kārikā.

218. *Samanvaya* (15), uniformity. Uniformity implies unity. Since uniformity is seen in nature, nature must be at bottom one reality. That reality is *Avyakta.* This is one of *Īśvarakṛṣṇa's* arguments given by him to support the existence of *Avyakta.*

219. *Samānābhihāra* (7), mixing of homogeneous substances. If two or more homogeneous substances get mixed up, the different substances are not seen. A new substance is seen instead; e. g. colour mixture. This is *Sāmānābhihāra.*

220. *Saṁyoga* (20, 21, 66), coming together. Here it is the coming together of a *Liṅga,* and a *Puruṣa* which is a unique combination. The *Guṇātmaka Liṅga* is not *Cetana* but it appears as if it were *Cetana* because it is always in *Saṁyoga* with *Cetana* (*Puruṣa*). This beginningless *Saṁyoga* with the *Puruṣa* makes a *Liṅga Liṅga.*

221. *Saṁsāra* (45), transmigration. *Rāga* is here said to be the cause of transmigration. But in Kārikā 63 seven of the eight *Bhāvas* are all held to be responsible for bondage which prevents *Kaivalya* and hence necessitates *Saṁsāra.*

222, *Samudāya* (16), rising here emergence of *Vaiśvarūpya* as innumerable *Pariṇāmas.* See *Pariṇāmatā.*

223. *Sarga* : The proof of the existence of anything lies in its being known by the *Pramāṇas*-perception, inference and testimony.

224. *Samyagjñāna* (67) *Kevala-Jñāna.* See *Jñāna* and *Saṁskāra.*.

225. *Samyagvijñāya* (71), having gained a complete mastery of them. *Īśvarakṛṣṇa* is said to have gained a thorough knowledge of the teachings of Kapila and then summarised them in these verses.

226. *Saṁskāra* (67), force, momentum. Even after *Jñāna*[1] has rendered the other seven *Bhāvas* incapable of maintaining *Saṁsāra,* the *Mātāpitṛja,* and hence the *Puruṣa,* continues to live for sometime because of its own momentum as the potter's wheel rotates when no force is being applied.

This means that although it is the *Puruṣa*[2] which works its *Mātāpitṛja* by means of its *Karaṇas, Dhāraṇa,* which is the function of the *Karaṇas,* is also governed by certain laws of nature which *Puruṣa*[2] cannot violate. In this way, the supernatural powers are not really supernatural. They follow certain laws of nature which only the *Siddha Puruṣa*[2] knows, the other *Puruṣas*[2] do not.

227. *Sākṣitva* (19), being a spectator. *Puruṣa* being a spectator follows necessary from his being other than the *Guṇas.* As we introspect our consciousness we also introspect the psychological objects of the consciousness. Real objects are not introspected. They are perceived. Knowing the objects in this manner is called *Sākṣitva* by I. K.; and if we mentally isolate the *Puruṣa* member from the 3 membered individual that we are we can say that *Puruṣa* sees the objects and while knowledge of every object leaves an abiding after-effect the introspection leaves no such after-effects. This is the force behind the use of the word *Sākṣitva. Puruṣa* as such remains unconcerned.

228. *Sādharmya* (27), performing the same duty, here perception and action. *Manas* is an *Indriya* because it shares with the ten *Bāhya Indriyas* the duty of perceiving and acting. *Manas* is involved in all these activities.

By means of the other *Indriyas* we get sensations and vague urges to act. For perceiving and performing specific acts we use the *Indriyas* as well as the *Manas.*

229. *Sāmānya* (11), a whole, not a simple single individual or a class of such individuals. *Vyakta* and *Pradhāna* are such wholes made up of the three *Guṇas*. By calling them *Sāmānya Īśvarakṛṣṇa* emphasises that *Vyakta* and *Pradhāna* are not simple substances and by calling them *Aviveki* that their ingredients are not their separable members like the parts of a machine.

930. *Sāṁsiddhika* (43), fully fledged from the very beginning. Some individuals have the *Sāttvika-Bhāvas* already fully developed. They do not have to exert for cultivating the *Bhāvas.*

231. *Sāvayava* (10), having parts. *Vyakta* is the whole universe consisting of innumerable parts. *Pradhāna* has no parts but ingredients. But neither the parts of *Vyakta* nor the ingredients of *Pradhāna* are simple individuals. See *Sāmānya.*

232. *Siddhi* (4, 14), proof of existence. The proof of the existence of anything lies in its being known by the *Pramāṇas*-perception, inference and testimony. The *Vyakta* and *Pradhāna* are *Aviveki, Viṣaya, Sāmānya, Acetana* and *Prasava-Dharmī* necessarily follows from their being *Guṇātmaka.*

233. *Siddhi*[2] (46, 47, 49, 51), success- here a stage of success in the attainment of *Kevala Jñāna.* They are, according to *Īśvarakṛṣṇa, Ūha, Śabda, Adhyayana,* not being overwhelmed by the three kinds of pain (See *Traya*[3]), company of the thinkers with whom philosophy can be discussed and freedom from the experiences called by *Īśvarakṛṣṇa Viparyayas.* These are gradual advances made towards the attainment of *Jñāna.*

234. *Sukumāra* (61), modest. The theory is that the *Liṅga* is disintegrated and ceases to exist when *Prakṛti* is seen distinctly as other than the *Puruṣa* principle. By way of an allegorical explanation of this theory *Īśvarakṛṣṇa* compares *Prakṛti* to a modest woman who hides herself on noticing that she is recognised as she really is.

235. *Suhṛtprāpti* (51), finding a guru with whom the seeker after truth can have enlightening conversation and whose company is inspiring and instructive. Every body who directly or indirectly helps in acquiring true knowledge, is a guru in this sense.

236. *Sūkṣma* (37), subtle. Distinction between *Puruṣa* and *Pradhāna* is subtle in the first place because none of them is perceptible or introspectible, and secondly, because the data received by *Puruṣa*[2] through the *Sattva* dominant *Karaṇas* are liable to be taken as the work of the *Puruṣa.*[1] Something in them which is much more subtle governs the activities of every living body. This subtle controller is called *Sūkṣma Viśeṣa* by I. K. The two other *Viśeṣas* of which he speaks in this context are *Mātāpitṛja* and *Prabhūta.*

237. *Saukṣmya* (7, 8), being *Sukṣma.* Here subtlety consists in being neither perceptible nor introspectible.

238. *Svastha* (64), contented, composed. On account of his *Kevala Jñāna, Puruṣa* stays contented and composed. This reading is preferable to Vācaspati's *Svaccha.*

239. *Svārtha* (50), anything done by any body by himself and for *Vyakta* appears to be acting in isolation for itself alone; but it turns out that whatever it does is for the use of *Puruṣas.*

240. *Hetu* (31), object, aim, purpose. All the activities of the *Karaṇas* ultimately serve one purpose, viz. the benefit of the *Puruṣa*.

241. *Hetuka* (42), that which serves the cause. *Liṅga* goes from life to life for purpose of bringing about *Kaivalya*.

242. *Hetukā* (31) See *Ākūtahetukā*.

243. *Hetumat* (10), having a material cause. *Vyakta* has a meterial cause and that is *Avyakta*.

244. *Sparśana* (26), *Tvak*. The last word of the first line of this verse is *Sparśanakāni* according to *Gauḍapāda* and *Tvagākhyāni* according to Vācaspati Miśra.